wise צָרַר) f. צָרָה Isa. 49:20. Impers. צַר לִי strait is to me, i. e. —(*a*) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7.—(*b*) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14.—(*c*) followed by עַל *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. וַיֵּצֶר לִי, see יָצַר No. II.

Pual, part. מְצֹרָר *bound together*, Josh. 9:4.

Hiphil הֵצַר, inf. הָצֵר, fut. יָצֵר 1 Ki. 8:37, *to press upon*, Jer. 10:18; *to besiege*, Deut. 28:52; 1 Ki. 8:37; *to bring into distress, to afflict, to vex*, Nehem. 9:27. To the active signification are also rightly referred—(*a*) 2 Chr. 28:22, בְּעֵת הָצֵר לוֹ "in the time when they distressed him." 2 Ch. 33:12, and—(*b*) אִשָּׁה מְצֵרָה a parturient woman (pr. pressing upon the fœtus), Jer. 48:41; 49:22.

Derivatives, צַר, צָרָה, צְרוֹר, צֹר, מֵצַר [also צֹר, and pr name צֵר].

**צְרֹר** & **צְרוֹר** m. pl. צְרֹרוֹת (Gen. 42:35)—(1) a *bundle*, 1 Sa. 25:29; Cant. 1:13; specially, a bundle of money, *a purse*, Gen. 42:35; Pro. 7:20. As to the passage Prov. 26:8, see מַרְגֵּמָה.

(2) i. q. צור No. 1, *a stone, a little stone*, 2 Sam 17:13; Amos 9:9 (where others understand *grain*).

(3) [*Zeror*], pr. n. m. 1 Sa. 9:1.

**צְרֵרָה** see צְרֵדָה.

**צֶרֶת** (perhaps for צָהֶרֶת "splendour"), [*Zereth*], pr. n. m. 1 Chron. 4:7.

**צֶרֶת הַשַּׁחַר** ("the splendour of the morning," see the preceding word), [*Zareth-shahar*], pr. n. of a town of the Reubenites, Josh. 13:19.

# ק

*Koph*, the nineteenth Hebrew letter; when it stands as a numeral, i. q. *a hundred*. The name קוֹף, Arab. قَفٌ denotes *the hole of an axe*, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from כ whether with or without dagesh, in that the sound of ק is produced from the back part of the palate near the throat with more effort; similarly to ט, see page cccxvi.

Koph is interchanged with the other palatals ג, כ, as has been shewn above (pp. cl, A, and ccclxxviii, A); it is also found to pass over to the gutturals, so that the roots קָטַר, עָטַר No. 1, to burn incense, are kindred. Also in the primary elements at least of the language, *k* appears also to have changed to *t* (just as children beginning to talk often substitute *t* for *k* as being easier of pronunciation); and thus kindred to one another are פָּקַח and פָּתַח to open, שָׁקָה and שָׁתָה to drink, פָּתַר Æthiop. פכר to interpret, אַתָּה and the lost אַכָּה (whence the suff. ךָ) thou; comp. κόπτω and τύπτω; *quattuor* and τέτταρες.

**קִא** m. (from the root קוֹא), *vomit*, Pro. 26:11.

**קָאַת** with the art. הַקָּאָת Lev. 11:18; Deu. 14:17; const. st. קְאַת f. a bird found in marshes (Levit. and Deut. locc. citt.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, *the pelican;* Aram. and Arab. קָקָא, ܩܩܐ, قوق, قيق, prob. so called from its vomiting, as this very voracious bird is accustomed to vomit sea-shells and other things which it has swallowed. [So in Thesaur. from קוֹא.]

**קַב** m. prop. *a hollow* vessel (see the root קָבַב No. 1; compare *cupa*, Engl. *a cup*); hence *a cab*, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (סְאָה); comp. Gr. κάβος, i. e. χοῖνιξ.

**קָבַב** kindred to the roots נָבַב, כָּוָה No. II, to MAKE GIBBOUS AND HOLLOW—(1) i. q. נָקַב *to hollow out;* hence also, *to arch, to vault* (comp. גָּבַב, כָּוָה=כְּוֵי) i. q. Arab. قَبَّ Conj. II, Ch. קַבַּב. Hence קֻבָּה, קַב.

(2) metaph. i. q. נָקַב No. 3 (which see), *to curse, to execrate* (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבְנוֹ Nu. 23:13.

**קֵבָה** f. the rough *stomach* of ruminating animals, *echinus*, for נְקֵבָה, so called from being hollow, see the root נָקַב, Deu. 18:3. (Arab. قِبَةٌ and قِبَّةٌ id.).

**קֳבָה** with suff. קֳבָתָהּ Num. 25:8 (for נְקֻבָה) either the *anus*, i. q. Ch. נְקוּבָה (from the root נָקַב to perforate), or *vulva* (compare נְקֵבָה); so LXX., Vulg.

**קֻבָּה** f. *tent, bedchamber*, so called from its arched form, occurring once, Num. 25:8. (Arab قُبَّةٌ id.; also vault, whence the Spanish *alcova*, Germ. Alcoven [Eng. *alcove*].) Root קָבַב No. 1.

**קִבּוּץ** m. *collection, a throng, company*, Isa

57:13, קְבוּצַיִךְ "thy **companies**," sc. of thy idols. Compare verse 9. Root קָבַץ.

**קְבוּרָה** f.—(1) *sepulture, burial*, Jer. 22:19.
(2) *sepulchre, grave*, Gen. 35:20; 47:30. Root קָבַר.

**קָבַל** not used in Kal, prop. TO BE BEFORE, IN FRONT, OVER AGAINST (Arab. قبل front, قبل before); hence, to come from before, *to come to meet*, Arab. قبل.

PIEL קִבֵּל.—(1) prop. *to receive* any one (one who comes to meet one, Arab. قبل), 1 Ch. 12:18; any thing, i. q. לָקַח, but only in the later [?] Hebr., 2 Ch. 29:16, 22; Ezr. 8:30 (opp. to reject); Job 2:10; Est. 4:4; 9:23, 27; *to receive* instruction, Pro. 19:20.

HIPHIL, intransitive, *to be opposed, stand over against* one another, Ex. 26:5; 36:12. Arab. Conj. III. id.

Derivatives, קֹבֶל, קֳבָל.

**קַבֵּל** [Ch.] only in PAEL, *to take, to receive*, Dan. 2:6; 6:1; 7:18. Hence—

**קֳבֵל** and **קֳבָל** Chald. prop. *the front*. Hence לָקֳבֵל prep., with suff. לָקָבְלָךְ.
(1) *over against*, Dan. 5:5.
(2) *before*, Dan. 2:31; 3:3; 5:1.
(3) *on account of*, i. q. מִפְּנֵי Dan. 5:10; Ezr. 4:16. Followed by דִּי it becomes a conj. *because, propterea quod, quia*, Ezr. 6:13. But more often according to the Chaldee verbosity in expressing particles, there is used for this more fully and pleonastically, כָּל־קֳבֵל דִּי pr. on this very account because (just like the Germ. alldieweil, in the language of jurisconsults), for the simple *because*, Dan. 2:40; 6:5, 11, 23, and relat. *for which cause*, Dan. 2:10. (The ancient interpreters, and some of the moderns, as of late Rosenm., render it in some places, such as Dan. 2:40, 41, 45, *in the same manner, that;* but this signification is neither to be approved of, nor is it more suitable to the context than that already given.) כָּל־קֳבֵל דְּנָה for that very cause, Dan. 2:12, 24. Compare Ch. כֹּל No. 4.

**קֳבָל** (of the form קֳדָם) or, according to other copies קְבָל (*kŏbāl*) i. q. prec. Ch. *before*, 2 Ki. 15:10, קָבָל עָם "before the people."

**קֹבֶל** *something opposite*, Arab. قبل; whence, Eze. 26:9, מְחִי קָבְלּוֹ "the striking of that which is **opposite**,' i. e. the battering ram for beating down walls. Other copies have קָבָלּוֹ *kobollo*, which is no amiss (see קָטָן); but there are grammatical reasons against קָבָלּוֹ, as given by J. H. Michaëlis and V. d Hooght.

**קָבַע**—(1) i. q. כָּבַע, גָּבַע TO BE HIGH AND ROUNDED AT TOP, as a mound, the head, Arab. قبع to be gibbous; whence קוֹבַע, i. q. כּוֹבַע a helmet, קֻבַּעַת a cup, מִגְבָּעָה tiara. Compare Gr. κυβή. From these nouns all of which denote things serving *to cover*, comes—

(2) the meaning of *hiding* (Arab. قبع to hide, as the head in a garment, a flower in its calyx); and hence it is figuratively *to deceive, to defraud* any one (compare בָּגַד), Mal. 3:8, 9; followed by two acc. *to despoil* any one of any thing, Prov. 22:23.

Derivatives, see under No. 1.

**קֻבַּעַת** f. *cup, calix, calyx*, both of a flower, κάλυξ (Arab. قبعة; compare כּוֹבַע and קוֹבַע), and also for drinking from, κύλιξ; hence, Isa. 51:17, 22, קֻבַּעַת כּוֹס "the chalice of the cup." Abulwalid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better.

**קָבַץ** fut. יִקְבֹּץ prop. TO TAKE, TO GRASP WITH THE HAND (Arab. قبص to take with the tips of the fingers; قبض to catch with the hand, قبط id.; comp. Aram. ܚܒܨ חֲבַץ to compress; and Hebr. קָמַץ, קָפַץ); hence *to collect*, Gen. 41:48.—(*a*) things, Deuter. 13:17; Prov. 13:11.—(*b*) persons, *to congregate*, 2 Sam. 3:21; 1 Ki. 18:19; 20:1. Metaph. Psalm 41:7, "his heart (the wicked man's, who comes to see me) יִקְבָּץ־אָוֶן לוֹ gathers iniquity to itself," i. e. matter for calumny.

NIPHAL, *to be gathered, collected*, Eze. 29:5; *to be congregated, to congregate selves*, Isa. 34:15; 43:9; 49:18; 60:4; and frequently.

PIEL—(1) *to take with the hand, to take hold of, to receive* (opp. to עָזַב), Isa. 54:7.

(2) *to collect*—(*a*) things, as grapes, Isaiah 62:9; water, Isa. 22:9.—(*b*) persons, *to congregate*, Deu. 30:3, 4; Jer. 31:10; often used of Jehovah bringing back exiles, Jer. 23:3; Isa. 40:11.

(3) i. q. אָסַף No. 3; *to gather* to oneself, *to draw in, to withdraw*, Joel 2:6; Nah. 2:11. See פָּארוּר.

PUAL, part. f., *gathered together*, Eze. 38:8.

HITHPAEL, *to gather selves together*, Josh. 9:2, Jud. 9:47.

Hence קִבּוּץ, קְבֻצָה; and the three nouns which follow.

קַבְצְאֵל [*Kabzeel*], see יְקַבְצְאֵל.

קְבֻצָה f. *a collection, a heap*, Eze. 22:20.

קִבְצַיִם ("two heaps"), [*Kibzaim*], pr. n. of a town of the Ephraimites, Josh. 21:22.

קָבַר fut. יִקְבֹּר TO BURY one, Gen. 23:4, 19; 25:9; more, Eze. 39:12; i. q. Piel (Arab., Aram., Æth. id. The primary idea is that of heaping up a mound; see Nasor. קבר to heap up; compare צָבַר. The biliteral stock is קב; compare קָבַב, קָבַע; compare גָּבַב, גב).

NIPHAL, pass., Ruth 1:17; Jud. 8:32.

PIEL, *to bury* several (comp. קָטַל and קִטֵּל, Lehrg. 241), Num. 33:4; 1 Ki. 11:15; Jerem. 14:16; Eze. 39:14; Hos. 9:6.

PUAL, pass., Gen. 25:10.

Hence קְבוּרָה and—

קֶבֶר m. with suff. קִבְרִי; pl. קְבָרִים constr. קִבְרֵי; and קְבָרוֹת constr. קִבְרוֹת m., *a sepulchre, grave*, Genesis 23:9, 20; Ex. 14:11; Num. 11:34, 35; Job 21:32; Jer. 26:23, etc.—Job 17:1, קְבָרִים לִי "the graves (are ready) for me;" the burial-place waits for me, and is prepared.

קִבְרוֹת־הַתַּאֲוָה ("graves of lust"), [*Kibroth-hattaavah*], pr. n. of a place in the desert of Sinai; the reason of the name is given, Nu. 11:34; also Nu. 33:16; Deu. 9:22.

קָדַד—(1) i.q. Arab. قدّ, قدَّ, TO CLEAVE (kindred roots גָּדַד, גָּזַז, and the like; see גָּדַד. To this agree Gr. κεδάω, κεδάζω, σκεδάζω). Hence קִדָּה cassia, and קָדְקֹד top.

(2) denom. from קָדְקֹד; *to bow down;* hence *to incline oneself* out of honour and reverence. [This meaning is made a separate root in Thes.] Always in the fut. in the Chaldee form יִקֹּד, וַיִּקֹּד; plur. וַיִּקְּדוּ. Often followed by הִשְׁתַּחֲוָה, which is stronger; Gen. 24:26, וַיִּקֹּד הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה "and the man bowed down and prostrated himself before Jehovah;" Ex. 12:27; 34:8; Num. 22:31; 1 Ki. 1:16. Elsewhere קָדַד in a wider sense, includes both. 1 Sam. 24:9, וַיִּקֹּד דָּוִד אַפַּיִם אַרְצָה 1 Sam. 28:14; 1 Ki. 1:31.

["קָדָה an unused root; Syr. ܩܢܐ to possess. Hence יָקְדְעָם."]

קִדָּה f. Exod. 30:24; Eze. 27:19; according to Syr., Chald., Vulg., *cassia*, a kind of aromatic, like cinnamon, but less valuable and fragrant; so called from its rolls being split; see Dioscor. i. 12; Theophr. Hist. Plant. ix 5; Celsii Hierob. ii. 186. Compare קְצִיעָה.

קְדוּמִים m. pl., only found Jud. 5:21, נַחַל קְדוּמִים either *stream of antiquity* (celebrated of old), so the LXX., Vatic. χειμάῤῥους ἀρχαίων; Targ. the river in which from of old were signs and mighty deeds done for Israel;—or else, *stream of battles*, i. e. strong, fierce ally of Israel in battle. Comp. קֶדֶם No. 3, and Arab. قدم to be strong, fierce.

קָדוֹשׁ & קָדֹשׁ adj. *holy*, ἅγιος, ἁγνός, pr. *pure, clean*, free from defilement of crimes, idolatry, and other unclean and profane things. In fixing the proper notion of this word, the *classical* passages are Levit. 11:43, where after the law respecting unclean meats which were to be abstained from, it is said, "ye shall not pollute yourselves with these things, lest ye make yourselves unclean;" 44, ...וִהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ אָנִי "and be ye holy (pure) for I am holy;" Levit. 11:45; 19:2, and 20:26, where there is the same phrase, "be ye holy for I am holy," is put at the beginning and the end of a section (chap. 19, 20), containing various laws against fornication, adultery, incest, idolatry, and other grievous crimes; Deut. 23:15, to the law respecting purging the camp of human filth, there is added, "for Jehovah walks in the midst of thy camp...וְהָיָה מַחֲנֶיךָ קָדוֹשׁ therefore let thy camp be holy (clean), that (God) see no unclean thing, and turn away from thee." It is attributed, but with a notion a little different—(*a*) to God, as abhorring every kind of impurity (both physical and moral), see Lev. locc. citt.; as being the judge of what is right and true, Ps. 22:4 (compare verse 2, 3); Isa. 6:3 (compare verse 5, seqq.); whom men fear and reverence, Psalm 99:3, 9; 111:9 (where it is joined with נוֹרָא). God is sometimes called קָדוֹשׁ, κατ' ἐξοχήν, Job 6:10; Isaiah 40:25; Hab. 3:3; and more often קְדוֹשׁ יִשְׂרָאֵל the Holy One of Israel, especially in Isaiah 1:4; 5:19, 24; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17, etc.; more rarely in other places, Psa 78:41; 89:19.—(*b*) to priests, followed by a dative of the deity, as Levit. 21:6, קְדֹשִׁים יִהְיוּ לֵאלֹהֵיהֶם "they shall be holy (i. e. pure, clean) before their God, lest they defile," etc. Verse 7. Psa. 106:16, "Aaron קְדוֹשׁ יְהוָה consecrated to Jehovah." Also, followed by a dat. of other men, for whom the priest ought to be holy, Le. 21:8. Used of a Nazarite, Nu. 6:5.—It is used—(*c*) of pious men, who are pure from the defilements of sin (as far as sinful man can be) [rather, whom the grace of God has set apart], Isa. 4:3; hence used of the people of Israel who were to abstain from every kind of impurity

Lev. 11:43—45; 19:2 (see above); Deu. 7:6 (comp. verse 5); followed by a dat. (consecrated to Jehovah), Deu. 14:2, 21; 26:19.—(*d*) of *holy* places, Ex. 29: 31; Lev. 6:9, 19, etc.; of days sacred to God (with the addition of לֵאלֹהִים), Neh. 8:10, 11. Hence קָדוֹשׁ a holy place, a sanctuary, Isaiah 57:15. Psa. 46:5, קְדוֹשׁ מִשְׁכְּנֵי עֶלְיוֹן "the holy place of the habitations of the most High."

Pl. קְדוֹשִׁים—(1) as a singular (pl. majest.), *most holy*, used of Jehovah, Hos. 12:1; Josh. 24:19; Pro. 9:10; 30:3.—(2) as a plural, *holy ones*, i. e.—(*a*) *angels*, especially in the later writers (see קַדִּישׁ), Dan. 8:13; Job 5:1; 15:15; Zec. 14:5; Ps. 89:6, 8; perhaps Deu. 33:3.—(*b*) *pious* worshippers of God [saints], Ps. 16:3; 34:10; Deu. 33:3; specially the Jews (see קַדִּישׁ), Dan. 8:24.

**קָדַח**—(1) TO KINDLE fire. (Arabic قدح to strike fire. It seems to be of the same stock as יָקַד). Jer. 17:4; Isa. 50:11; 64:1.

(2) *to be kindled, to burn*, Deut. 32:22; Jer. 15:14.

Derivatives, אֶקְדָּח, and—

**קַדַּחַת** f. *a burning fever*, Levit. 26:16; Deut. 28:22.

**קָדִים** m.—(1) *the part opposite, in front.* Hab. 1:9, קָדִימָה "forwards" (vorwärts).

(2) *the east, the eastern quarter of the sky*, i.q. קֶדֶם, Ezek. 47:18; 48:1. (Compare אָחוֹר No. 2.) Hence poet. for the fuller רוּחַ קָדִים *east wind*, by far the most violent in western Asia and the adjoining seas, Ps. 48:8; Job 27:21; Isa. 27:8; Jer. 18:17; Eze. 27: 26; scorching plants and herbage, Gen. 41:6, 23; Jon. 4:8. Metaph. i. q. רוּחַ of anything which is vain and at the same time pernicious, Hos. 12:2; Job 15:2.

**קַדִּישׁ** Ch. adj. i. q. Heb. קָדוֹשׁ *holy*—(*a*) used of God, or any deities. אֱלָהִין קַדִּישִׁין *the holy gods*, Dan. 4:5, 6; 5:11.—(*b*) of angels. Dan. 4:10, עִיר וְקַדִּישׁ "a watcher (an angel) even a holy one." Pl. קַדִּישִׁין holy ones, i. e. angels, Dan. 4:14 (see קְדוֹשִׁים No. 2, *a*).—(*c*) used of the Jews, Dan. 7:21; fully קַדִּישֵׁי עֶלְיוֹנִין those who are sacred to the Most High, Dan. 7:18, 22, 25; compare 3 Esdr. 8:70, τὸ σπέρμα τὸ ἅγιον.

**קָדַם** not used in Kal, Arab. قدم to precede, to go before, Med. Damma, to precede in time, to be ancient.

PIEL קִדֵּם—(1) TO PRECEDE, TO GO BEFORE, Ps. 68:26. Followed by an acc. of pers. Psalm 89:15. (Arab. قدّم id.)

(2) *to get before, come before* any one (φθάνειν), followed by an accusative, Psalm 17:13; 119: 148, קִדְּמוּ עֵינַי אַשְׁמֻרוֹת "my eyes get before the watches of the night," i. e. I wake up before the watches of the night are gone. Absol. Jonah 4:2, "thus קִדַּמְתִּי לִבְרֹחַ I anticipated (the danger which threatens me) by fleeing to Tarshish." Hence *to do before* (Arab. قدّم), and *to do early, in the morning* (Chald. קַדֵּם, ܩܕܡ for the Heb. הִשְׁכִּים). Psalm 119:147, קִדַּמְתִּי בַנֶּשֶׁף "I rise in the morning with the dawn." Others take it, I anticipate in the dawn, sc. the dawn itself; but this is rather harsh. Hence—

(3) *to rush on*, suddenly and unexpectedly, Ps. 18:6, 19.

(4) *to meet, to go to meet* any one, followed by an acc. of pers., especially to bring aid, i. q. *to succour*, Ps. 59:11; 79:8; Job 3:12; differently, Isa. 37:33, לֹא יְקַדְּמֶנָּה מָגֵן "a shield shall not come against it" (the city), it shall not be turned against it. Job 30: 27. Followed by בְּ of the thing, *to bring* any thing *to meet* any one, Ps. 95:2; hence *to succour any one* with any thing (see ב C, 1, *a*), Deut. 23:5; Mic. 6:6; Neh. 13:2; followed by two acc. Ps. 21:4.

HIPHIL—(1) *to come before* any one in good offices, to make any one a debtor by being beforehand in kindness with him (compare قدّم used of such a kindness, see Schult. on Job, p. 1183), Job 41:3.

(2) i. q. Pi. No. 3, *to fall upon* (as calamity), Am. 9:10; followed by בְּעַד.

Derivatives, קָדִים, קְדוּמִים, קַדְמִיאֵל—קֶדֶם.

**קֶדֶם** m.—(1) pr. *that which is before*, adv. *before*, Ps. 139:5. Hence—

(2) *the east, the eastern quarter* (comp. אָחוֹר), Job 23:8. מִקֶּדֶם from the east, Gen. 2:8; 12:8. מִקֶּדֶם לְ prep. eastward of any place, Gen. 3:24; Nu. 34:11; Josh. 7:2; Jud. 8:11. בְּנֵי קֶדֶם "the sons of the east," are the inhabitants of Arabia Deserta, which stretches eastward of Palestine to the Euphrates; now called بدية الشام the desert of Syria, Job 1:3; Isa. 11:14; Jer. 49:28; Eze. 25:4; 1 Ki. 5:10; Jud. 6:3, seqq.; hence אֶרֶץ בְּנֵי קֶדֶם Gen. 25:6, and אֶרֶץ קֶדֶם Genesis 29:1, of Arabia Deserta; הַר־הַקֶּדֶם the mountains of Arabia, Genesis 10:30 (see under the word מֵשָׁא). Sometimes קֶדֶם also includes *Mesopotamia* and *Babylonia*, Numb. 23:7, and Isa. 2:6, מָלְאוּ מִקֶּדֶם "they are full of the east," i. e. of superstitions and sorceries brought from the east or from Babylonia.

(3) used of time, *ancient time*, poet. i. q. עוֹלָם

No. 2. (Arab. قدم ancient time, قدما of old, anciently). Ps. 44:2; Isai. 23:7. מִקֶּדֶם from of old, anciently, Ps. 74:12; 77:6, 12. מַלְכֵי קֶדֶם ancient kings, Isai. 19:11; יְמֵי קֶדֶם ancient times, Ps. 44:2. Used even of eternity, of that at least which has no beginning, e.g. אֱלֹהֵי קֶדֶם Deu. 33:27; יֹשֵׁב קֶדֶם he who sits on the throne from eternity, Ps. 55:20. It is used also — (*a*) adverbially for, *of old*, Jer. 30:20; Lam. 5:21; i. q. מִלְּפָנִים, לְפָנִים.—(*b*) it becomes a prep. *before*, Proverbs 8:22.—Pl. const. קַדְמֵי *beginnings*, Prov. 8:23.

**קֵדֶם** id.; whence קֵדְמָה eastward, Gen. 25:6; Ex. 27:13.

**קֳדָם, קְדָם** Ch. prop. the front part (Arab. قدام); hence it becomes a prep.—(1) *before*, i. q. Hebr. לִפְנֵי Dan. 2:9, 10, 11; 3:13, and frequently; used of time, Dan. 7:7. Suffixes of the pl. form are added, as קָדָמַיִךְ Dan. 5:23; קֳדָמוֹהִי 4:5; קֳדָמֵיהוֹן 4:4 (comp. Syr. ܩܕܡܘܗܝ). מִן־קֳדָם answers to the Heb. מִפְּנֵי, מֵעִם, and is put after verbs of taking, commanding, Dan. 2:6, 15; 6:27; 5:24, "the hand was stretched out מִן קָדָמַי from before me," von gegen mir über her.

**קַדְמָה** f. *beginning, origin*, Isa. 23:7, מִימֵי קֶדֶם קַדְמָתָהּ "whose origin (is to be sought) of ancient days" (speaking of Tyre); *a former, pristine state*, Eze. 16:55. Constr. state becomes a prepos., and, by omission of אֲשֶׁר, a conj. *before that*, Ps. 129:6.

**קַדְמָה** Ch. *former time;* hence מִן־קַדְמַת דְּנָה Dan. 6:11; מִקַּדְמַת־דְּנָא Ezr. 5:11, *formerly*.

**קֵדְמָה** ("eastward"), [*Kedemah*], pr. n. of a son of Ishmael, Gen. 25:15.

**קִדְמָה** i. q. קֶדֶם No. 1, 2; only in constr. state, *to the east* of a place, Gen. 2:14 (compare אַשּׁוּר); 4:16; 1 Sam. 13:5; Eze. 39:11.

**קַדְמוֹן** f. ־ָה adj. (from קֶדֶם), *eastern, oriental*, Eze. 47:8.

**קְדֵמוֹת** ("beginnings"), [*Kedemoth*], pr. n. of a town of the Reubenites, Josh. 13:18; 21:37; 1 Ch. 6:64; with a neighbouring desert of the same name, Deu. 2:26.

**קַדְמַי** Ch. *first*. Pl. Dan. 7:24; f. emphat. state קַדְמָיְתָא Dan. 7:4; pl. קַדְמָיָתָא Dan. 7:8.

**קַדְמִיאֵל** ("he who is before God," i. e. servant of God), pr. n. m. Ezr. 2:40; 3:9; Neh. 7:43; 9:4; 10:10; 12:8.

**קַדְמֹנִי** m. ־ִית, f. adj.—(1) *in front, anterior* Eze. 10:19; 11:1; hence—

(2) *oriental, eastern*. הַיָּם הַקַּדְמֹנִי the eastern sea, i. e. the Dead Sea, opp. to the western, i. e. Mediterranean, Eze. 47:18; Joel 2:20.

(3) *old, ancient*, Eze. 38:17. Pl. קַדְמֹנִים *the elder* (amongst contemporaries), Job 18:20. Sing. collect. 1 Sam. 24:14, מְשַׁל הַקַּדְמֹנִי "the proverb of the ancients." Pl. f. קַדְמֹנִיּוֹת *ancient, former*, past things, Isa. 43:18.

(4) [*Kadmonites*], pr. n. of a Canaanitish nation, Gen. 15:19.

**קָדְקֹד** m. with suff. קָדְקֳדוֹ Job 2:7, and קָדְקֳדוֹ Ps. 7:17 (where, however, other copies have קָדְקֳדוֹ), *the top of the head* (so called from the hair being there divided and separated; compare Germ. Scheitel, die Haare scheiteln; root קָדַד No. 1), Gen. 49:26; Deut. 33:16; fully קָדְקֹד שֵׂעָר the hairy crown of the head. Ps. 68:22. Arab. مقد part of the head, from the crown to the neck.

**קָדַר**—(1) TO BE FOUL, TURBID, used of streams, Job 6:16; hence *to go in filthy garments*, as mourners, Job 5:11; Jer. 14:2. Part. קֹדֵר Psa. 35:14; 38:7; 42:10. (Arab. قذر, قذر to be squalid, and كدر, to be turbid, turbulent. Compare כָּדַר.)

(2) *to be of a dirty, blackish colour*, as of a sunburnt skin, Job 30:28; *to be darkened*, as the day, the sun, the moon, Jer. 4:28; Joel 2:10; 4:15; Mic. 3:6.

HIPHIL—(1) *to cause to mourn*, Eze. 31:15.

(2) *to darken* (the sun, or the stars), Eze. 32:7, 8.

HITHPAEL, *to be darkened*, (as the heaven), 1 Ki. 18:45.

Derivatives, קֵדָר—קְדֹרַנִּית.

**קֵדָר** ("black skin," "black skinned man,") [*Kedar*], pr. n. of a son of Ishmael, Gen. 25:13; and of an Arabian tribe sprung from him, Cant. 1:5; Isa. 42:11 (where it is joined with a fem.); 60:7; Jer. 49:28; Eze. 27:21; more fully called בְּנֵי קֵדָר Isa. 21:17; by Pliny (H. N. 5:11), *Cedrei*. The Rabbins call all the Arabians universally by this name; whence לשון קדר Rabbin. used of the Arabic language.

**קִדְרוֹן** ("turbid," compare Job 6:16,) [*Kidron*], pr. n. of a stream with a valley of the same name flowing between Jerusalem and the mount of Olives, and emptying itself into the Dead Sea, 2 Sa. 15:23; 1 Ki. 2:37; 15:13; 2 Ki. 23:4; Jer. 31:40

**קַדְרוּת** f. *obscurity* (of the heaven), *darkness*, Isa. 50:3.

**קְדֹרַנִּית** adv. *in a mourning dress*, Mal. 3:14.

**קָדֵשׁ & קָדַשׁ** (Nu. 17:2) fut. יִקְדַּשׁ—(1) TO BE PURE, CLEAN, prop. used of physical purity and cleanliness (see Hithp. No. 1, and adj. קָדוֹשׁ); hence—

(2) *to be holy, sacred* (so in all the cogn. languages, Arab. قدس id.)—(*a*) used of a man who devotes himself to any God, and therefore accounts himself more holy than the common people. Isaiah 65:5, קְדַשְׁתִּיךָ "I am holy unto thee," for קָדַשְׁתִּי לָךְ; used of those who were consecrated by touching sacred things, Ex. 29:37; 30:29; Lev. 6:11, 20.—(*b*) used of things destined for holy worship, Num. 17:2, 3; Ex. 29:21; or which were consecrated *by touching holy things*, 1 Sa. 21:6; Hag. 2:12; or which were devoted to the sacred treasury, Deu. 22:9.

NIPHAL—(1) *to be regarded as holy;* to be hallowed (as of God), followed by בְּ Levit. 10:3; 22:32; also *to shew oneself holy* in any thing, either by bestowing favours, Ezek. 20:41; 28:25; 36:23; 38:16; 39:27; or in inflicting punishments, Ezek. 28:22; Nu. 20:13; compare Isa. 5:16.

(2) *to be consecrated* (used of the holy tent), Ex. 29:43.

PIEL קִדֵּשׁ—(1) *to regard* any one *as holy*, as God, Deu. 32:51, a priest, Lev. 21:8; *the sabbath*, Ex. 20:8.

(2) *to declare holy* (used of God), e.g. the sabbath, Gen. 2:3; the people, Lev. 20:8; 21:8; also *to institute any thing sacred*, as a fast, Joel 1:14; 2:15 (to which answers קָרָא), a general assembly, 2 Ki. 10:20.

(3) *to consecrate* a priest, Exod. 28:41; 29:1; 1 Sa. 7:1; the altar, the temple, Ex. 29:36; 1 Ki. 8:64; the people of Israel, Exod. 19:10, 14; Josh. 7:13; a new building, Neh. 3:1; a mountain (by separating it from profane things), Ex. 19:23. Hence *to inaugurate with holy rites*, as a sacrifice, Ex. 13:2; soldiers for battle, Jerem. 51:27. Compare Hiphil. קִדֵּשׁ מִלְחָמָה to consecrate war, to inaugurate (with sacred rites), compare Psa. 110:3; 1 Sam. 7:9, 10; Joel 4:9; Jerem. 6:4; Mic. 3:5.

PUAL, part. *consecrated*, used of priests and holy things, Eze. 48:11; 2 Ch. 26:18; 31:6. Isa. 13:3, מְקֻדָּשַׁי "my consecrated ones," i.e. soldiers whom I myself have inaugurated for war, comp. Jer. 51:27.

HIPHIL—(1) i. q. Piel No. 1, Isaiah 8:13; 29:23; Nu. 20:12.

(2) i. q. Piel No. 2, *to declare* any one *holy*, Jer. 1:5; 1 Ki. 9:3.

(3) i. q. Piel No. 3, *to consecrate to God*, Lev. 27:14, seqq., Jud. 17:3; 2 Sa. 8:11.

HITHPAEL—(1) *to purify, to make oneself clean* (by holy washings and lustrations). 2 Sam. 11:4, וְהִיא מִתְקַדֶּשֶׁת מִטֻּמְאָתָהּ "and she purified herself from her uncleanness;" Ex. 19:22; 2 Chr. 5:11; 29:15; comp. Kal No. 1.

(2) *to shew oneself holy*, Eze. 38:23.

(3) *to be celebrated*, as a feast, Isa. 30:29.

Derivatives, מִקְדָּשׁ, קָדוֹשׁ, קִדּוּשׁ, קֹדֶשׁ, קָדֵשׁ, קָדֵשׁ, קָדֵשׁ.

**קָדֵשׁ** m.—(1) *a sodomite*, pr. consecrated, sc. to Astarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12; 22:47; Job 36:14. Fem. קְדֵשָׁה consecrated (to Venus), hence *a harlot*, Gen. 38:21, 22; Deu. 23:18; Hos. 4:14. As to the libidinous worship of Venus amongst the Babylonians, see Lucian, De Dea Syra; compare Nu. 25:1, seqq.

(2) קָדֵשׁ Gen. 14:7; 16:14; and fully קָדֵשׁ בַּרְנֵעַ Nu. 34:4; Deu. 1:2, 19; 2:14; [*Kadesh, Kadesh-barnea*], pr. n. of a town in the desert to the south of Palestine, see Relandi Palæstina, p. 114. Hence מִדְבַּר קָדֵשׁ Ps. 29:8.

**קֶדֶשׁ** ("sanctuary"), [*Kedesh*], pr. n.—(1) of a town in the southern region of the tribe of Judah, Josh. 15:23.—(2) of another in the tribe of Naphtali, Josh. 12:22; 19:37; 21:32; Jud. 4:6; 1 Chr. 6:61; with ה parag. קֶדְשָׁה Jud. 4:9; and קֶדְשָׁה Jud. 4:10.—(3) of a town in the tribe of Issachar, 1 Ch. 6:57; also called קִשְׁיוֹן Josh. 19:20; 21:28.

**קֹדֶשׁ** once קוֹדֶשׁ Dan. 11:30; with suff. קָדְשִׁי plur. קָדָשִׁים (*kŏdāshim*), with art. and pref. הַקֳּדָשִׁים, בַּקֳּדָשִׁים Lev. 22:4; לַקֳּדָשִׁים Neh. 10:34; but with suff. קֳדָשַׁי Eze. 22:8; קֳדָשָׁיו 2 Ch. 15:18 (comp. Ewald, Gramm Crit., p. 335), and קֳדָשָׁיו Nu. 5:10, m.

(1) *holiness*, Ps. 60:8; 89:36; Am. 4:2. Often added to another noun in the gen. instead of an adj., as שֵׁם קָדְשִׁי my holy name, Lev. 20:3; 22:2; הַר קָדְשִׁי Ps. 2:6; Isa. 11:9; שֶׁמֶן קָדְשִׁי Psa. 89:21; בִּגְדֵי קֹדֶשׁ holy garments, Exod. 28:2, 4; רוּחַ קָדְשְׁךָ thy holy Spirit, Ps. 51:13; אַבְנֵי קֹדֶשׁ Lam. 4:1, holy gems, an image of the nobles of the people, with an allusion to the breast-plate of the high priest.

(2) concr. *what is holy, a holy thing.* Lev. 12:4; 21:6, וְהָיוּ קֹדֶשׁ "and let (the priests) be holy," Jer. 2:3; *a thing consecrated to God*, especially in pl. הַקֳּדָשִׁים Lev. 21:22; 22:2, 3, 15. כֶּסֶף הַקֳּדָשִׁים silver consecrated in the temple, 1 Ch. 26:20.

(3) *a sanctuary;* used of the holy tabernacle, Exod. 28:43; 29:30; 35:19; 39:1; and the temple, Psa. 20:3; Dan. 8:14; specially of the body of

the temple, elsewhere called הֵיכָל 1 Ki. 8:8; 2 Ch. 29:7; once used of the innermost part, for קֹדֶשׁ קָדָשִׁים Eze. 41:23.

קֹדֶשׁ קָדָשִׁים—(*a*) *a most holy thing*, as the ark, the holy vessels, sacred oblations, etc., Exod. 29:37. Plur. קָדְשֵׁי הַקֳּדָשִׁים id., Lev. 21:22; 2 Chron. 31:14; Eze. 42:13; 44:13.—(*b*) *the innermost part of the temple*, i. q. דְּבִיר Exod. 26:33, 34; fully בֵּית קֹדֶשׁ הַקֳּדָשִׁים 2 Ch. 3:8, 10.

**קָהָה** (cogn. to the verb כָּהָה) TO BE BLUNTED, (used of the teeth), Jer. 31:29; Eze. 18:2.

PIEL קֵהָה id. intrans. (of iron), Eccl. 10:10.

Derivative pr. n. קְהָת. [But see קְהָת.]

**קָהַל** not used in Kal; prob. TO CALL, TO CALL TOGETHER (kindred to the root קוֹל).

HIPHIL, *to call together, to assemble* people, Num. 8:9; 10:7; 20:8; judgment, Job 11:10.

NIPHAL, *to be gathered together, to assemble selves* (as people), Num. 16:3, etc.

Derivatives, מַקְהֵלוֹת, מַקְהֵלִים and the four nouns which follow.

**קָהָל** m., *congregation, assembly*, as קְהַל גּוֹיִם Gen. 35:11; and קְהַל עַמִּים Gen. 28:3; 48:4; an assembly, a crowd of nations. Especially *the congregation* of the people of Israel; fully called קְהַל יִשְׂרָאֵל Deu. 31:30; קְהַל יְהוָֹה Nu. 16:3; 20:4; קְהַל הָאֱלֹהִים Neh. 13:1; and κατ' ἐξοχὴν הַקָּהָל Ex. 16:3; Lev. 4:13.

**קְהֵלָתָה** ("assembly"), [*Kehalathah*], pr. n. of a station of the Israelites in the desert, Nu. 33:22.

**קְהִלָּה** f., *an assembly*, Deut. 33:4; Neh. 5:7.

**קֹהֶלֶת** *Koheleth*, pr. name by which Solomon is designated in the book which bears this name [Ecclesiastes]; so that it is usually masc. and without the art. (Ecc. 1:1, 2; 12:9, 10); with art. Eccl. 12:8 (see Lehrg. p. 656, 657); once fem. Eccl. 7:27; on account of the f. termination, which is not uncommon in nouns denoting offices (see פֶּחָה, כְּנָת, خَلِيفَة, Lehrg. p. 468, 469, 878, 879); and in the proper names of men in the later Hebrew (see סֹפֶרֶת, פֹּכֶרֶת). As to the signification, the only true one appears to me to be the very old one of the LXX. and Vulg. ἐκκλησιαστής, *ecclesiastes*, i. e. *concionator*, *preacher*; one who addresses a public assembly, and discourses of human affairs; i. q. בַּעַל אֲסֻפָּה Eccl. 12:9; prop. assembling; unless it be preferred to derive the signification of preacher or orator from the primary power of calling and speaking (קָהַל=קוֹל, قال). Symm. renders παροιμιαστής, i. e. collector of proverbs; but קָהַל is never used for collecting things. Other opinions, of little probability, are given and discussed by Bochart. Hieroz. t. i. p. 88; Jahn, Einleit. in das A. T. vol. ii. p. 828; Rosenmüller, Scholia, p. ix. vol. II. § 1.

**קָהַת** a root of doubtful authority. It occurs once in the Samaritan copy. Gen. 49:10, ולו יִקְהַתּוּ עַמִּים Ch. Samar. "and to him shall the nations be gathered together." It appears therefore to have had the same meaning as קָהָא to congregate. Hence [תִּקְהַת], and—

**קְהָת** [and קֳהָת], ("assembly"), [*Kohath*], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16; whence patron. קְהָתִי [and קֳהָתִי] Nu. 3:27; Josh. 21:4.

**קַו** & **קָו** with suff. קַוָּם (for קַוָּו, from the root קָוָה, which see)—(1) *a rope, a cord* (Arab. قُوَّة), 1 Ki. 7:23; specially—(*a*) *a measuring cord*, Eze. 47:3. נָטָה קַו עַל to stretch out a measuring cord to measure any thing, Job 38:5; Isaiah 44:13; especially something to be built, Job loc. cit.; Zec. 1:16; to be destroyed, Lam. 2:8; 2 Ki. 21:13; comp. Isa. 34:11. Hence metaph. *rule, law*, Isa. 28:10. קַו לָקָו קַו לָקָו "(they add) law to law, law to law;" comp. under the word צַו.—(*b*) *the string* of a harp; hence *sound*, Ps. 19:5. LXX. φθόγγος. Symm. ἦχος.

(2) *strength, might*; Arab. قُوَّة, see the root No. 2. Isa. 18:2, גּוֹי קַו־קָו "a very strong nation." The repetition increases the force.

**קוֹא** TO VOMIT UP. (Arab. Med. Ye, id. It seems to have sprung by softening down the letters gradually from the onomatopoet. קוּץ, קוּט, to which perhaps once was added קוֹעַ, compare on the letter ע p. DXCVII). Metaph. Levit. 18:28, "the land shall vomit you out," cast forth.

HIPHIL, id. Pro. 23:8. Figuratively, Lev. 18:28, Job 20:15 (on which place compare Cic. in Pis. 37, *devoratam pecuniam evomere*).

Derivatives, קֵא, קָאַת, קִיא.

**קוֹבַע** in pause, Ezek. 23:24 (Milra), const. קוֹבַע (Milêl) 1 Sa. 17:38, i. q. כּוֹבַע *a helmet*, where see what is remarked as to the form and the accent of the word. Root קָבַע No. 1.

**קָוָה**—(1) prop. like the Arab. قوى TO TWIST, TO BIND; whence قُوَّة a rope, Hebr. קַו and תִּקְוָה. Hence—

(2) *to be strong, robust* (for the notion of binding

fast, tying fast, is applied to strength. See חוּל, חָזַק, No. 3; also the Germ. Stränge, i. e. ropes, strenge, and anstrengen, all of which are derived from the notion of binding fast). Hence קַו No. 2.

(3) *to expect, to await* (perhaps from enduring, remaining, which differs but little from the notion of strength; comp. חוּל No. 7), with acc. part. Kal קֹוֶה Ps. 25:3; 37:9; 69:7; see Piel.

Piel קִוָּה i. q. Kal No. 3, *to expect* anything; followed by an acc. Job 30:26; אֶל Ps. 27:14; 37:34; לְ Jer. 8:15; 14:19. Specially—(*a*) קִוָּה אֶת־יְהוָֹה אֶל יְיָ Ps. 25:5; 39:8; 40:2; ק׳ לַיהוָֹה Prov. 20:22; Ps. 27:14; 37:34, to expect Jehovah, i. e. his aid, to fix one's hope on him.—(*b*) *to lie in wait* for any one; followed by a dat. Ps. 119:95; accus. (נֶפֶשׁ) Ps. 56:7.

Niphal, *to be gathered together* (prop. mutually to expect one another, see Piel; or as others take it, to be wound together; See Kal No. I), used of nations, Jer. 3:17; of waters, Gen. 1:9.

Derivatives, קַו, מִקְוֶה, מִקְוָה, תִּקְוָה, and—

קְוֵה 1 Ki. 7:23 [Zec. 1:16; Jer. 31:39, constr.] כתיב for קַו.

קוֹחַ Isa. 61:1; see פְּקַח־קוֹחַ.

I. קוּט i. q. קוּץ and נָקַט TO LOATHE, followed by בְּ of the thing. Pret., Eze. 16:47. Fut., יָקוּט Ps. 95:10.

Niphal, id., followed by בִּפְנֵי Eze. 20:43; 36:31. Once נָקֹטּוּ, for נְקֹטוּ Eze. 6:9.

Hithpalel, הִתְקוֹטֵט id. Psa. 119:158; followed by בְּ 139:21.

II. קוּט or קוֹט i. q. Arab. قَطَّ TO BE CUT OFF. Job 8:14, אֲשֶׁר יָקוֹט כִּסְלוֹ "whose hope is cut off." [Referred to קָטַט in Thes.]

קוֹל an unused root, which undoubtedly had the signification of *calling* (Arab. قَالَ to say. To this agree Sanscr. *kal*, to sound, Gr. καλέω, compare κέλομαι, κελεύω, Latin *calo, calare*, whence *calendæ*, English, *to call*. It appears to be kindred to קָהַל which see.) Hence—

קוֹל masc. plur. קוֹלוֹת and קֹלוֹת—(1) *the voice*, whether of animals, Job 4:10; or of men, both speaking, Gen. 27:22; and crying out, in joy or in sorrow (see נָשָׂא קוֹל p. DLXVIII, A); or also of God, either speaking, Gen. 3:8, 10; or thundering, whence קוֹל יְהוָֹה often used of thunder, Ps. 29:3, seqq. בְּקוֹל גָּדוֹל Gen. 39:14; and in acc. קוֹל גָּדוֹל Eze. 11:13; Ezra 10:12, *with a loud voice*. קוֹל אֶחָד Ex. 24:3, with one voice. קוֹלִי with my (full) voice, Ps. 3:5; 142:2. Specially, observe the phrases—(*a*) נָתַן קוֹל to give forth the voice, Gen. 45:2; Ps. 104:12; used of Jehovah, to thunder, Ps. 77:18. Followed by לְ *to call*, Pro. 2:3; נָתַן קוֹל בְּ *to proclaim in* any land, 2 Ch. 24:9.—(*b*) נָתַן בְּקוֹל prop. to utter (any thing) with the voice, i. q. the preceding (compare פָּרַשׂ בְּיָדַיִם page DCXCII, B, and the observations there), Jerem. 12:8; of thunder, Ps. 46:7; 68:34.—(*c*) שָׁמַע בְּקוֹל see שָׁמַע. Sometimes קוֹל is put ellipt. for *a voice* sc. is heard, Isaiah 13:4; 52:8; 66:6; Jer. 50:28; Job 39:24.

(2) *rumour*, Gen. 45:16; Jer. 3:9.

(3) of inanimate things, *sound, noise*, as of water, rain, a multitude, 2 Sa. 15:10; Eze. 1:24; Isa. 13:4; 33:3. בְּקוֹל גָּדוֹל Isa. 29:6, with a great noise. קוֹל is used of *speech, words* (comp. قَالَ), Ecc. 5:2.

קוֹלָיָה (prob. i. q. קוֹלְיָה "the voice of Jehovah"), [*Kolaiah*], pr.n. m.—(1) Jer. 29:21.—(2) Neh. 11:7.

קוּם fut. יָקוּם apoc. יָקֹם, וַיָּקָם, pret. once in the Arabic manner, קָאם Hos. 10:14—(1) TO ARISE (Arab. قَامَ, Syr. ܩܳܡ id.), from a seat, from bed, Gen. 19:1; 23:3; Lev. 19:32, etc. Sometimes with the verbosity common in such cases amongst the Orientals, it is pleon. prefixed to verbs of going, going forward, and of setting about any thing with impulse, Genesis 22:3, וַיָּקָם וַיֵּלֶךְ "he arose and went." Job 1:20, "he arose and rent his mantle." 2 Samuel 13:31; 1 Samuel 24:5 (see Schult. on Job, loc. cit.). Imp. קוּמָה *Arise!* often used as a word of incitement, especially to Jehovah that he may grant aid, Numbers 10:35; Ps. 3:8; 7:7; 9:20; 17:13, compare Psal. 68:2; with a dative pleon. קוּמִי לָךְ Canticles 2:10. Specially it is—(*a*) *to arise against* any one, followed by עַל Ps. 3:2; 54:5; 86:14; Isai. 31:2; אֶל Gen. 4:8; also to rise as a witness against any one, followed by בְּ Ps. 27:12; Job 16:8 (compare עָנָה בְּ). In the participle with suffixes, as קָמַי those who rise up against me, Ps. 18:40; קָמָיו Deu. 33:11. Comp. קִים.—(*b*) *to exist, to go forth*, used of the light, Job 25:3; of a star, Numb. 24:17; of life as compared with noonday, Job 11:17; of the birth of a king or prophet (auftreten), Ex. 1:8; Deu. 34:10; of future time (aufkommen), Gen. 41:30.—(*c*) *to grow up, to become a man*, spoken of a youth, Ps. 78:6; hence *to increase with riches, to flourish*, Prov. 28:12.

(2) *to stand*, i. q. עָמַד No. 1, 2.—(*a*) followed by לִפְנֵי *to stand* before any one, *to oppose* him, Josh. 7:13.—(*b*) *to stand fast* (bestehn), *to remain*, a

*continue*, Job 15:29; Amos 7:2, 5; 1 Sa. 24:21; 13:14 (compare תְּקוּמָה); followed by לְ *to remain* to any one, Lev. 25:30; followed by עַל *to persevere* in any thing (auf etwas bestehn), Isa. 32:8.—(*c*) *to be confirmed;* of a purchase, Genesis 23:17, 20; of a counsel or purpose, Isa. 8:10; 14:24; Prov. 19:21 (once followed by לְ to be successful to any one, Job 22:28); of a prediction, i. q. בּוֹא No. 2, let. *e*, Jerem. 44:28, 29; opp. to נָפַל No. 1, let. *h*; *to be valid*, *to stand good*, e. g. of testimony, Deut. 19:15; a vow, Num. 30:5, seq.—(*d*) *to stand by* for aid to any one; followed by לְ Psalm 94:16 (Arab. قَامَ seq. لِ id.).—(*e*) קָמוּ עֵינָיו 1 Kings 14:4; compare 1 Sam. 4:15; *the eyes stand;* spoken of a blind person suffering from amaurosis, the pupil of whose eye is set, and does not contract with the light of the sun.

(3) like the Sam. קעם to *live*. See Piel No. 2, and the noun יְקוּם.

Piel קִיֵּם (principally in the later books; like the Aram. קַיֵּם, ܩܰܝܶܡ)—(1) causat. of Kal No. 2; in various connections—(*a*) *to make valid, to confirm*, Ruth 4:7; Esth. 9:29, 31, init.; *to confirm* a prediction *by the event*, Eze. 13:6.—(*b*) followed by עַל *to injoin* any thing on any one; pr. *to cause* any thing *to be imposed* upon any one (compare Chald. קַיֵּם עַל to bind any one by an oath), Esth. 9:21, 31, med. Hence קִיֵּם עָלָיו to take upon oneself; pr. to impose upon oneself, Esth. 9:27, 31, fin. —(*c*) *to fulfil, to perform* (an oath), Ps. 119:106.

(2) trans. of Kal No. 3; *to preserve alive*, Psa. 119:28 (more frequently in Targg.).

Pilel קוֹמֵם—(1) causat. of Kal No. 1, *to raise up, to build up*, e.g. ruins, Isa. 44:26; 58:12; 61:4.

(2) intrans. *to rise up*. Mic. 2:8, "long ago has my people לְאוֹיֵב יְקוֹמֵם risen up as an enemy." Vulg. *consurrexit*. Others take it, "long ago has my people set (sc. me) up as an enemy (to themselves)."

Hiphil הֵקִים—(1) causat. of Kal No. 1, *to cause to arise*—(*a*) *to erect, raise up* one fallen down, Deut. 22:4; the afflicted, Job 4:4; Ps. 41:11.—(*b*) *to set up*, e. g. a tent, Exod. 26:30; a statue, Deut. 16:22; an altar, 1 Ki. 16:32; towers, Isaiah 23:13; also, *to set up again* a tent fallen down, Am. 9:11; hence הֵקִים אֶרֶץ ,הֵקִים שִׁבְטֵי יִשְׂרָאֵל to reset up the land, the tribes of Israel, i. e. to restore them, Isaiah 49:6, 8. הֵקִים בְּרִית to make a covenant (einen Bund errichten), Gen. 6:18; 9:11; 17:7.—(*c*) *to cause to come forth* or *to exist, to raise up* any one, as judges, Jud. 2:18; a prophet, Jer. 29:15; a priest, 1 Sam. 2:35; an enemy, Mic. 5:4. Specially, הֵקִים שֵׁם לְ Deu. 25:7; Ruth 4:5, 10; and הֵקִים זֶרַע לְ Gen. 38:8, *to raise up* to any one a name, seed, or posterity, i. e. to raise up, by marrying his widow, children for him who shall bear his name.

(2) *to cause to stand*, Ps. 40:3—(*a*) *to constitute* any one king, Deut. 28:36.—(*b*) *to cause to stand still, to restrain*, Ps. 107:29.—(*c*) *to confirm, to establish* anything, Num. 30:14, 15; *to perform* a promise, 1 Sa. 1:23; *an oath*, Gen. 26:3.

Hophal הוּקַם—(1) *to be set up, erected*, Exod. 40:17.

(2) *to be constituted*, 2 Sa. 23:1.

(3) *to be confirmed*, Jer. 35:14.

Hithpael הִתְקוֹמֵם *to rise up* with a hostile mind, Ps. 17:7; followed by לְ against any one, Job 20:27. Part. with suff. מִתְקוֹמְמִי my adversary, Psalm 59:2; Job 27:7.

Derivatives, קִימָה ,קִים ,מָקוֹם ,יְקוּם ,קוֹמְמִיּוּת ,קוֹמָה, קָמָה ,תְּקוּמָה ,תְּקוֹמֵם, and the pr. n. יָקִים ,קָמוֹן.

**קוּם** Chald.—(1) *to arise*, Dan. 3:24; *to come forth, to exist*, Dan. 2:39; 7:17.

(2) *to stand*, Dan. 3:3; 7:17; also, *to endure to remain*, Dan. 2:44.

Pael, קַיֵּם *to establish*. קַיָּם קְיָם to establish a statute, to give forth a mandate, Dan. 6:8.

Aphel הֲקִים, once אֲקִים Dan. 3:1. Pl. הֲקִימוּ, part מְהָקִים, fut. יְקִים and יְהָקִים.

(1) *to erect, to set up*, e. g. a statue, Dan. 3:1, seq

(2) *to constitute, to appoint* (a king) [a priest], Ezr. 6:18; followed by עַל *to set over*, Dan. 4:14; 6:2.

Hophal הֳקִים (in the Hebrew manner), *to stand, to be made to stand*, Dan. 7:4.

Derivatives, קְיָם ,קַיָּם.

**קוֹמָה** f.—(1) *stature* of a man, *tallness*, 1 Sa. 16:7; 28:20, מְלֹא קוֹמָתוֹ "his full length," the whole size of his body. Eze. 13:18, כָּל־קוֹמָה "every stature," i. e. men of every stature.

(2) *the height* of cedars, Isaiah 37:24; of a ship [the ark], Gen. 6:15.

**קוֹמְמִיּוּת** adv. *erect, upright*, Lev. 26:13.

**קוּן** or **קִין** not used in Kal; prob. to sing, Arab. قَيْنَةٌ a female minstrel, a female singer, and any female slave (which may, however, be from the idea of possession; compare قَيْنٌ a slave). [In Thes. "prob.—(1) to strike upon (cogn. to נָגַן).—(2) *to strike* an instrument; hence, to sing to music."]

Piel קוֹנֵן *to sing a mourning song*, 2 Sa. 1:17

followed by עַל and אֶל on account of any person or thing, 2 Sa. 3:33; Eze. 27:32.

Derivative, קִינָה.

**קוּם** see קָסַם.

**קוּעַ** an unused root; Arab. قاع Med. Waw, Conj. I. VIII. *to cover the female*, as a male camel. Hence—

**קוֹעַ** Ezek. 23:23, prop. apparently, *a stallion;* hence figuratively, *a prince* (as rightly given by the Vulg. and Hebrew interpreters); a metaphor of frequent use amongst the Hebrews and Arabs, compare עַתּוּד, and Arab. فحل, قرم, قريع, all of which denote a male camel for the breeding of a noble race, and also a prince. There is added, paronomastically, שׁוֹעַ happy, rich. Others regard קוֹעַ and שׁוֹעַ as opposites, *high and low*, taking this from the root كاع, some of the derivatives of which signify *low, ignoble*.

**קוּף** an unused root, i.q. נָקַף No. 3, *to surround*, whence תְּקוּפָה circuit.

**קוֹף** m. *an ape*, 1 Ki. 10:22; Sanscr. and Malabar, *kapi*, an ape (prop. nimble), a word of Indian origin, whence the Gr. κῆπος, κῆβος, κεῖβος, words used to denote apes, and especially monkeys with tails.

**קוּץ** an unused root, i. q. קָצַץ *to cut off*, whence קְוֻצּוֹת.

I. **קוּץ** i. q. קוּם—(1) TO BE WEARY OF any thing, TO LOATHE. (The primary signification I think to be that of *vomiting*, so that it is onomatopoetic, like the corresponding German verb, comp. קוֹא.) Followed by בְּ of pers., Lev. 20:23; Nu. 21:5.

(2) *to fear*, followed by מִפְּנֵי Ex. 1:12; Nu. 22:3; Isa. 7:16; both of these significations are also found conjoined in the verbs ضجر, ملّ, קָנַט, and German Grauen haben vor etwas.

HIPHIL הֵקִיץ *to put* a city *in fear*, i. e. to besiege it, Isa. 7:6; compare Arab. ضجر Conj. III. to cause to fear, to besiege.

II. **קוּץ** only in—

HIPHIL הֵקִיץ intrans. TO BE AROUSED, i. q. יָקַץ out of sleep, Ps. 3:6; 73:20; from the slumber of death, Job 14:12; Dan. 12:2. Imp. הָקִיצָה i. q. עוּרָה awake, arise (O Lord), Ps. 35:23.

III. **קוּץ**—(1) i. q. קָצַץ TO CUT, TO CUT UP, OR OFF. Hence קוֹץ a thorn, so called from the idea of cutting or wounding, and קַיִץ harvest, pr. the cutting off of fruits, summer. From this noun is derived—

(2) *to pass the summer*. (Arabic قاظ Med. Ye, id), Isa. 18:6. See חָרַף No. 2.

**קוֹץ** m.—(1) *a thorn* (from the root קוּץ n. III), collect. *thorns, briers*, Genesis 3:18; Isa. 32:13. Plur. קוֹצִים Jer. 4:3.

(2) [*Koz, Coz, Hakkoz*], pr. n. m.—(*a*) 1 Ch. 4:8. —(*b*) with the art. הַקּוֹץ Ezr. 2:61; Neh. 3:4, 21; 7:63; 1 Ch. 24:10.

**קְוֻצּוֹת** f. plur. *locks* of hair, so called from their being cut off, Cant. 5:2, 11. (Syr. ܩܘܨܬܐ id. Arab. قصّة fore locks. Compare Schultens, Opp. Min., p. 246.) Root קָצַץ.

**קוּר** TO DIG, especially a well, Isa. 37:25. (Arab. قار Med. Waw, to cut out from amongst. Kindred are כּוּר which see, נָקַר.) Derivatives, מָקוֹר [קוּרִים, קַרְקַר, קִיר, קוֹרָה].

HIPHIL, *to cause to flow forth* (water), Jerem. 6:7.

PILPEL קַרְקַר *to dig under, to undermine* a wall (so the Chald.). Isaiah 22:5, by a play of words, מְקַרְקַר קִר "they undermine a wall" (Talmud. קרקורא דקיר destruction of a wall). Hence *to destroy*. Nu. 24:17, וְקַרְקַר כָּל־בְּנֵי־שֵׁת "and will destroy all the children of pride." LXX. προνομεύσει. Vulg. *vastabit*.

**קוֹרֵא** see קֹרֵא.

**קוֹרָה** masc. *a beam, a joist*, prop. transverse (see קָרָה Piel), 2 Ki. 6:2, 5; Cant. 1:17. By synecd. *a house*, like the Gr. μέλαθρον, Gen. 19:8.

**קוּרִים** m. plur. *slender threads*, spiders' webs, Isa. 59:5, 6. (Arab. قور a thread made of cotton. To this answers the Greek καῖρος, *licium*, the cross threads in weaving, die Kreuzfäden, whence καιρόω, καίρωσις. The etymology is rather obscure. I suppose, however, that קוּרִים is akin to the word קוֹרָה a transverse beam.)

**קוּשׁ**—(1) i. q. Arab. قاس to be bent as a bow, a circle, the back, II. to bend as a bow, comp. Gr. γαῦσος, bent. Hence קֶשֶׁת, قوس a bow, and pr. n. קִישׁוֹן

(2) i. q. יָקֹשׁ *to lay snares*. Once in fut. Isaiah 29:21, יְקֹשׁוּן or, as other copies read יְקוֹשׁוּן.
Derivatives, see No. 1, also pr. n. אֶלְקוֹשִׁי, קִישׁ, and—

**קוּשָׁיָהוּ** ("the bow of Jehovah," i. e. the rainbow), [*Kushaiah*], pr. n. m. 1 Chron. 15:17; called, 1 Ch. 6:29, קִישִׁי.

**קָט** Eze. 16:47, see קוּט.

**קָטַב** an unused root, Ch. and Arab. قطب *to cut*, hence *to cut off*. (Kindred roots are קָצַב, חָצַב, חָטַב. The biliteral stock קט has the signification of cutting, cutting off, the same as the cognates קץ, חץ; see the roots קָטַל, קָטֹן, קָטַף, Arab. قط, قطع, and compare at קָצַץ, חָצַץ, גָּזַן, גָּדַר. See also the remarks of Jul. Klaproth, in Merian, De l'Etude Comparative des Langues, p. 216.) Hence—

**קֶטֶב** m.—(1) *cutting off, destruction*, Isaiah 28:2, שַׂעַר קֶטֶב "a storm causing destruction." Especially—

(2) *pestilence*, Deu. 32:24; Ps. 91:6; and—

**קֹטֶב** with suff. קָטָבְךָ m. id. spec. *contagion, pestilence*, Hosea 13:14 [*destruction* gives a better sense].

**קְטוֹרָה** f. *incense*, Deu. 33:10; from the root קָטַר.

**קְטוּרָה** ("incense"), [*Keturah*], pr. n. of a woman, whom Abraham married after the death of Sarah, Genesis 25:1; 1 Ch. 1:32.

**קָטַל** fut. יִקְטֹל TO KILL, TO SLAY, a poet. word, Ps. 139:19; Job 13:15; 24:14. (Syr. and Chald. id., Arab. قتل, Æth. ቀተለ: The primary idea is that of cutting; see קָטַב. To this accords perhaps the Gr. ΚΤείΝω.)
Derivative, קֶטֶל.

**קְטַל** Chald. id., part. act. קָטֵל Dan. 5:19. Part. pass. קְטִיל Dan. 5:30; 7:11.

Pael קַטֵּל intens. *to kill many;* like the Syr. Pael and Arab. قتّل Dan. 2:14; 3:22.

Ithpeal, and Ithpael, Dan. 2:13, pass.

**קֶטֶל** m., *slaughter*, Obad. 9.

**קָטֹן** fut. יִקְטַן TO BE LITTLE, SMALL (prop. to be *cut off*, cut short; from the biliteral stock קט; comp. קָטַל, קָטַב), 2 Sam. 7:19. Figuratively *to be of little worth*, Gen. 32:11.

Hiphil, *to make small*, Am. 8:5.

Derivatives, קָטָן, קָטֹן, קֹטֶן and pr. name יָקְטָן [and קְטַנָּה].

**קָטָן** with suff. קְטַנִּי f. קְטַנָּה; plur. קְטַנִּים constr. קְטַנֵּי and—

**קָטֹן** constr. קְטֹן—(1) adj. *little, small* (opp. to גָּדוֹל), Genesis 1:16; Psalm 104:25; and very often. Neutr. abstr. *smallness;* whence כְּלֵי הַקָּטָן vessels of smallness, i. e. lesser, Isa. 22:24. Specially—(*a*) little in age, *younger*, Gen. 9:24; 27:15; 1 Kings 3:7. Solomon, at his accession to the kingdom, אָנֹכִי נַעַר קָטֹן "I am but a little child."—(*b*) of little authority or importance, Isa. 36:9; of a thing of little weight, Ex. 18:22, 26.

(2) קָטָן [*Hakkatan*], pr. n. m. (with the art.), Ezr. 8:12.

**קֹטֶן** m., *smallness;* hence *the little finger;* whence קָטָנִּי *kotoni*, my little finger, 1 Kings 12:10; 2 Ch. 10:10. Other copies have, in 2 Ch. loc. cit., קָטָנִּי *kotonni* (from the form קֹטֶן the last letter taking dagesh, the Sh'va moveable being changed into Kametz-Chatuph); see J. H. Michaëlis on the passage. But the reading appears inadmissible, which is found in V. D. Hooght, 1 Ki. loc. cit., קָטְנִּי. Compare קֹבֶל.

**קָטַף** fut. יִקְטֹף *to pluck off, to break off*, as ears of corn, branches, Deut. 23:26; Job 30:4.

Niphal, pass., Job 8:12.

I. **קָטַר** not used in Kal; Arab. قتر to give a scent, to be fragrant. Kindred עָטַר.

Piel קִטֵּר *to offer odours, to burn incense* in honour of a deity; followed by לְ of the deity, the acc. of the incense being omitted, Jer. 1:16; 7:9; 11:13; 19:4; always [almost] used of idolatrous worship [see on the other hand, 1 Sa. 2:16, inf.] Part. f. מְקַטְּרוֹת altars on which incense was burned; prop. giving an odour, 2 Ch. 30:14.

Pual, part. מְקֻטֶּרֶת *incense*, Cant. 3:6.

Hiphil, *to burn incense*, used of sacrifices both lawful, 1 Ch. 6:34, and unlawful, 1 Ki. 3:3; followed by לְ of the deity, 1 Ki. 11:8; often also followed by an acc. of the incense or victim burned, Ex. 29:18; Lev. 1:9, 17; 2:2, 16.

Hophal הָקְטַר pass. Lev. 6:15. Part. Hoph. מֻקְטָר incense, Mal. 1:11.

Derivatives, מִקְטֶרֶת, מִקְטָר, קִיטוֹר, [קִטֵּר] קְטֹרֶת, קְטוֹרָה, and pr. n. קְטוּרָה.

II. **קָטַר** i. q. Ch. קְטַר, Hebr. קָשַׁר. Part. pass.

Eze. 46:22, חֲצֵרוֹת קְטֻרוֹת "bound courts," i. e. prob. vaulted, roofed.

**קְטַר** only in pl. קִטְרִין Ch. *knots*, especially—(*a*) ligaments of the bones, Dan. 5:6.—(*b*) metaph. difficult questions, Dan. 5:12, 16.

["**קִטֵּר** verbal of Piel, *burning incense*, Jer. 44:21."]

**קִטְרוֹן** ("bond," see קָטַר No. II. ["knotty, i. q. Ch. קִטְרִן"]), [*Kitron*], pr. n. of a town in the tribe of Zebulun, Jud. 1:30; called in Josh. 19:15 קַטָּת (for קְטַנָּת) small.

**קְטֹרֶת** f. with suff. קְטָרְתִּי.—(1) *incense*, Exod. 30:1, seq.; Lev. 4:7; 10:1.

(2) that part of a victim which was commonly burned, *fat*, Ps. 66:15, קְטֹרֶת אֵילִים "the fat of rams."

**קַטָּת** [*Kattath*] see קִטְרוֹן.

**קִיא** m. *vomit*, Isa. 28:8, from the root קוֹא to vomit.

**קָיָה** an uncertain root, i. q. קוֹא, TO VOMIT. Imp. קְיוּ Jer. 25:27, unless it should rather be pronounced קִיוּ, for קִיאוּ. [This root is rejected in Thes.]

**קַיִט** Ch. i. q. Hebr. קַיִץ *summer*, Dan. 2:35.

**קִיטוֹר** m.—(1) *smoke*, Gen. 19:28; Ps. 119:83.
(2) *vapour*, *cloud*, Ps. 148:8; from the root קָטַר.

**קִים** (from the root קוּם (hostile) *insurrection*, *rising up*, against any one (see part. קָם Psalm 18:40, 49; Jerem. 51:1); hence collect. for קָמִים Job 22:20, קִימָנוּ *our adversaries*. Others take it as a verbal pass. for intrans., compare נִים for נָם.

**קְיָם** m. Chald. *a statute*, *an edict*, Dan. 6:8; Syr. ܩܝܡܐ.

**קַיָּם** Chald. *enduring*, *sure*, Dan. 4:23.

**קִימָה** f. n. act. *an arising*, *a rising up*, Lam. 3:63; from the root קוּם.

**קִימוֹשׁ** see קִמּוֹשׁ.

**קִין** an unused root [under קוּן in Thes.]. i. q. قان Med. Ye, to form, to prepare (comp. קָנָה No. 1), specially, *to forge* iron. Hence—

**קַיִן** m.—(1) *a spear*, 2 Sam. 21:16.

(2) [*Cain*], pr. n.—(*a*) of the fratricide son of Adam. Allusion is so made to the etymology in Gen. 4:1, that קַיִן would seem to be the same as קָנָה, "she bare Cain (a creature [rather *a possession*, see קָנָה]), and said, I have created [rather *possessed* or *acquired*] a man by the help of Jehovah" [of course this is the true derivation].—(*b*) of the tribe of the Kenites, Numb. 24:22; Jud. 4:11; see קֵינִי.—(*c*) of a town of the tribe of Judah, with the art. Josh. 15:57.

**קִינָה** f. (from the root קוּן), pl. ־ִים and ־וֹת—(1) *a mournful song*, *a lamentation*, Jer. 7:29; 9:9, 19

(2) [*Kinah*], pr. n. of a town in the tribe of Judah, Josh. 15:22.

**קֵינִי** Gen. 15:19; Jud. 4:11, 17; **קֵנִי** 1 Samuel 27:10; **קִינִי** 1 Chron. 2:55; Gent. noun, *a Kenite*, collect. *Kenites*, a Canaanitish people, dwelling among the Amalekites, 1 Sa. 15:6; comp. Numbers 24:21, descended from Hobab the father-in-law of Moses, Jud. 1:16; 4:11; see קַיִן No. 2, *b*.

**קֵינָן** (perhaps i. q. קִנְיָן "possession"), [*Cainan*, *Kenan*], pr. n. of an antediluvian patriarch, Gen. 5:9; 1 Ch. 1:2.

**קַיִץ** m.—(1) *harvest* (pr. cutting off) *of fruits*, from the root קוּץ No. III, i. q. קָצַץ Isa. 16:9; 28:4; also, *fruits*, *ripe fruit*, especially apparently *the fig*, Jer. 40:10, 12; Am. 8:1, 2; 2 Sa. 16:1. Comp Faber on Harmer's Observations, vol. i, page 387, seq. Hence—

(2) *summer*, as being the time of the year when fruits are gathered (compare חֹרֶף); Arab. قَيْظٌ, Gen. 8:22; Psal. 74:17. Secondary is the Arab. قَاظَ to be hot, used of the day in the middle of summer.

**קִיצוֹן** f. קִיצוֹנָה (for קִצּוֹן from קֵץ end, comp. נִידָה for נִדָּה, מוֹרִינִים for מוֹרְגִים Lehrg. 145), *last*, *utmost*, Ex. 26:4, 10; 36:11, 17.

**קִיקָיוֹן** m., Jon. 4:6—10; Jerome, Syr., and others, *ricinus*; *Palma Christi*, Arab. الخروع Ægypt. κίκι, κοὐκι (Diod. Sic. i. 34), a tall biennial plant, still cultivated in our gardens, beautiful and quick growing, with a soft and succulent stalk, a slight injury of which will cause the plant to die. LXX. *cucumber*, but see Bochart, Hieroz. t. ii. p. 293, 623. Celsii Hierob. P. ii. p. 273—82. Faber on Harmer's Observations, vol. i. p. 140—151.

**קִיקָלוֹן** m. (for קַלְקָלוֹן; like טוֹטָפוֹת for טַפְטָפוֹת; see p. cccxx, B), *ignominy*, Hab. 2:16. Vulg. *vomitus ignominiæ*; as if it were compounded of קִי for קִיא vomit, and קָלוֹן ignominy; a sense which is given by nine MSS., which read separately, קִי קָלוֹן.

**קִיר** once קִר Isa. 22:5; pl. קִירוֹת m. (not comm., for 2 Ki. 4:10 קְטַנָּה refers to עֲלִיַּת, not to קִיר)—(1) *a wall*, Lev. 14:37, 39; 1 Ki. 6:15; *a wall*, e. g. of a city, Num. 35:4; Josh. 2:15. (The origin is doubtful. A wall may be so called from the lime with which it is covered, compare גִּיר lime; it may take its name from transverse beams, compare קוֹרָה, קוֹר: but neither of these is satisfactory. It is more probable that from this word קִיר signif. 2, has come עִיר a city.) Isa. 25:4, זֶרֶם קִיר "a shower overthrowing a wall." Used of the sides of the altar, Lev. 1:15; 5:9; of the walls of the heart, Jer. 4:19.

(2) *a place fortified with a wall* (like the Gr. τεῖχος, Herod., Xen.), *a fortress;* whence קִיר מוֹאָב Isa. 15:1, ("the fortress of Moab," Chald. כְּרַכָּא דְמוֹאָב), pr. n. of a fortified city on the borders of the land of Moab, now called *Kerrek;* this name in a wider sense is used of the whole tract of country. The same is called Jer. 48:31, 36, קִיר חֶרֶשׂ [*Kir-heres, Kir-heresh*], (the wall of bricks, or the brick fortress), and Isa. 16:7, 11; 2 Kings 3:25 קִיר חֲרֶשֶׂת [*Kir-hareseth, Kir-haraseth*], (id.).

(3) [*Kir*], pr. n. of a nation and region subject to the Assyrian empire, Isa. 22:6; 2 Ki. 16:9; Am. 1:5; 9:7, prob. the region between the Euxine, and Caspian seas, on the river Cyrus, now called in Armenian, *Kur*.

**קֵירֹס** (from the Ch. usage, "a weaver's comb"), [*Keros*], pr. n. m. Neh. 7:47, for which there is קֵרֹס Ezr. 2:44.

**קִישׁ** ("snaring," from the root קוּשׁ ["or i. q. קֶשֶׁת"]), [*Kish*], pr. n. m.—(1) of the father of Saul, 1 Sa. 9:1; 14:51; 1 Ch. 8:33.—(2) 1 Ch. 8:30; 9:36.—(3) 1 Ch. 23:21, 22; 24:29—(4) 2 Ch. 29:12.—(5) Est. 2:5.

**קִישׁוֹן** ("twisted," "tortuous"), [*Kishon*], pr. n. of a river, which rises on Mount Tabor and flows into the gulf of Ptolemais, Jud. 4:7; 5:21; 1 Ki. 18:40; Ps. 83:10.

**קִישִׁי** see קוּשָׁיָהוּ.

**קִיתָרֹס** Ch., Greek κίθαρις, *cithara, a harp*, Dan. 3:5, 7, 10 כתיב. The Syrians also are accustomed to change the Greek termination ις into ος.

**קַל** f. קַלָּה, pl. קַלִּים (from the root קָלַל) adj. *light, swift*, Isa. 19:1; Am. 2:14, 15; fully קַל בְּרַגְלָיו 2 Sa. 2:18. Poet. specially, *a swift horse*, Isa. 30:16. Adv. *quickly, swiftly*, Joel 4:4; Isa. 5:26.

**קָל** m. Ch. i. q. Heb. קוֹל *a voice*, Dan. 3:5.

**קֹל** see קוֹל.

**קָלָה** a root of uncertain authority for קָהַל, לָהַק to congregate. Hence fut. Niphal וַיִּקָּלֵהוּ 2 Sa. 20:14 כתיב, but the קרי has וַיִּקָּהֲלוּ [which is undoubtedly the true reading, which many MSS. and some editions have in the text].

I. **קָלָה** TO ROAST, TO PARCH (am Feuer rösten), as corn, grain, Lev. 2:14; Josh. 5:11; a person, as a mode of execution, Jer. 29:22. (Arab. قَلَى, Æth. ቀለወ: id., compare צָלָה and last remark under the letter צ p. DCXCVIII, A.) Part. pass. קָלוּי Lev. 2:14; Josh. 5:11.

NIPHAL, part. *what is scorched;* hence, *burning, inflammation*, Ps. 38:8.

Derivatives, קָלִי, and pr. n. מִקְלוֹת. [This pr. n. should be referred to מָקַל, as it is in its own place and in Thes.]

II. **קָלָה** i. q. קָלַל, not used in Kal.

NIPHAL, *to be made light of*, Isa. 16:14; *to be counted despicable*, Deut. 25:3; part. נִקְלֶה *despised, ignoble*, 1 Sa. 18:23; Isa. 3:5; Pro. 12:9.

HIPHIL, *to make light of*, Deu. 27:16. Hence—

**קָלוֹן** m.—(1) *contempt, shame, ignominy*, Pro. 3:35; 6:33; 13:18; 22:10; Isa. 22:18.

(2) *a shameful deed*, Pro. 18:3.

(3) *pudenda*, Nah. 3:5; Jer. 13:26.

**קָלַח** an unused root, prob. i. q. קָלָה *to roast, to parch;* since verbs לה very often accord with verbs לח, as קָשָׁה and קָשַׁח, פָּתָה and פָּתַח, פָּצָה and פָּצַח, סָפָה and סָפַח, פָּלָה and פָּלַח, כָּלָה and כָּלַח, on the reason of which interchange, see Heb. Gram. § 74, note 4. [In Thes. this is regarded as cognate to the verb צָלַח No. II.] Hence—

**קַלַּחַת** f. *a pot, kettle*, 1 Sa. 2:14; Mic. 3:3.

**קָלַט**—(1) TO CONTRACT, TO DRAW TOGETHER, almost the same as אָסַף and קָפָא; Arab. قَلَصَ (the letters ט and צ being interchanged). Part. pass. קָלוּט *a dwarf*, any thing of contracted stature or size, Lev. 22:23. (Arab. قَلَاطٌ, قِلَّطِيٌّ a dwarf, see Kamûs, p. 965, قَلَطٌ low stature, قَلِيطٌ (Saad. loc. cit.) one suffering from hernia.)

(2) *to receive* a fugitive to oneself, i. q. Ch. קְלַט. Derivatives, מִקְלָט, and pr. n. קְלִיטָה.

**קָלִי** m. (from the root קָלָה No. I.), and קָלִיא (with א otiose, like נָקִי, נָקִיא), 1 Sa. 17:17, m. *something*

***roasted, parched***, i. e. *grains of wheat*, or *barley* roasted in the ears (see Macmichael's Journey, p. 235), such as the Arabs, both ancient and modern, eat. Lev. 23:14; 1 Sa. 25:18; 2 Sa. 17:28; Ru. 2:14.

**קַלַּי** (perhaps for קְלָיָה "the swift (sc. servant) of Jehovah"), [*Kallai*], pr. n. m. Neh. 12:20.

**קֵלָיָה** [*Kelaiah*], pr. n. of a Levite, also called—

**קְלִיטָא** (Ch. "assembly," see קלט No. 2), [*Kelita*], Ezr. 10:23; Neh. 8:7; 10:11.

**קָלַל** fut. יֵקַל, יֵקַלּוּ.—(1) TO BE LIGHT (Æthiop. ቀለለ: id., قَلِيل, ቀሊል: light [not heavy]), see Hiphil. Figuratively—

(2) *to be diminished* (Arab. قَلّ), Gen. 8:11, קַלּוּ הַמַּיִם מֵעַל הָאָרֶץ "the waters were diminished (i. e. had flowed away) from off the earth;" verse 8.

(3) *to be despised, contemned*, Job 40:4; Nah. 1:14. Compare קלה No. II. Inf. used as a noun, קַל ignominy, disgrace, Jer. 3:9 (where קֹל is regarded by others as the same as קוֹל).

(4) *to be swift, fleet* (if indeed this be not the primary signification, compare גָּלַל to roll swiftly), 2 Sam. 1:23; Hab. 1:8; Job 7:6; 9:25.

NIPHAL נָקַל and נְקַל, fut. יִקַּלּוּ Isa. 30:16.—(1) *to be light*. עַל־נְקַלָּה lightly (leichthin), Jer. 6:14; 8:11. Followed by a dat. of pers. to be easy to any one, Prov. 14:6; 2 Ki. 20:10.

(2) *to be of little account, little*, followed by בְּעֵינֵי 1 Sa. 18:23. Impers. נָקֵל מִן is it a light thing that, Isa. 49:6; Eze. 8:17.

(3) *to be lightly esteemed, to be despised*, 2 Sa. 6:22; Gen. 16:4, 5.

(4) *to be swift*, Isa. 30:16.

PIEL קִלֵּל *to curse, to execrate*, 2 Sam. 16:7; followed by an acc. Gen. 8:21; 12:3; Ex. 21:17; Lev. 19:14; 20:9; once followed by בְּ Isa. 8:21. קִלֵּל לוֹ reflex. to curse oneself, i. e. to bring a curse upon oneself, 1 Sam. 3:13, "because he knew כִּי מְקַלְלִים לָהֶם בָּנָיו that his sons had brought a curse upon themselves."

PUAL, *to be cursed*, Isa. 65:20; Job 24:18. Part. *one who is accursed*, Ps. 37:22.

HIPHIL הֵקַל, inf. הָקֵל, fut. יָקֵל.—(1) *to make light, to lighten*—(*a*) followed by an acc. of the thing and מֵעַל of pers. *to lighten* and cast away *any thing from* any one, 1 Ki. 12:10; 1 Sam. 6:5.—(*b*) without the accusative, Ex. 18:22, הָקֵל מֵעָלֶיךָ "lighten from off thee," sc. the burden, business, make thy business lighter; Jon. 1:5.—(*c*) followed by מֵעַל of the thing, 1 Ki. 12:4, הָקֵל מֵעֲבֹדַת אָבִיךָ "lighten (somewhat) from the servitude of thy father," i. e. remit somewhat of the servitude which thy father imposed upon us; verse 9.

(2) *to reckon lightly, to despise*, 2 Sam. 19:44; Eze. 22:7; *to bring to contempt*, Isa. 8:23.

PILPEL קִלְקֵל—(1) *to move to and fro, to shake together*, Ezek. 21:26. Arabic قَلْقَلَ, Æthiopic ለንቀለቀለ: to be moved.

(2) *to make smooth, to polish; hence to sharpen*, Ecc. 10:10. The notion of smoothness (which originally does not differ from that of lightness) is also found in the adj. קָלָל.

HITHPALPEL, *to be moved, shaken together*, Jer. 4:24.

Derivatives, קַל, קְלָל, קְלָלָה, קְלֹקֵל, קִיקָלוֹן, pr. n. קַלַּי.

**קָלָל** m. adj. *smooth, polished* (used of brass), Dan. 10:6; Eze. 1:7, see קלל Pilpel No. 2. Compare Ch. גְּלָל polish. Vulg. *æs candens.*

**קְלָלָה** f. constr. קִלְלַת—(1) *cursing*, 2 Sa. 16:12.

(2) *execration, imprecation, curse*. 1 Kings 2:8; Genesis 27:12, קִלְלָתְךָ "thy curse" (pass.). Concr. *one accursed*, Deut. 21:23. Plural קְלָלוֹת Deu. 28:15, 45.

**קָלַס** not used in Kal.

PIEL, TO SCOFF AT, TO SCORN. Eze. 16:31, "thou art not like a harlot לְקַלֵּס אֶתְנָן who scoffs at her hire," sc. that more may be given. Well rendered by the Vulg. *nec facta es sicut meretrix fastidio augens pretium.*

HITHPAEL, id., followed by בְּ 2 Ki. 2:23; Ezek. 22:5; Hab. 1:10. Hence—

**קֶלֶס** m. *scorn*, Ps. 44:14; Jer. 20:8; and—

**קַלָּסָה** f. id., Eze. 22:4.

**קָלַע**—(1) TO SLING, TO THROW STONES WITH A SLING. Part. קֹלֵעַ a slinger, Jud. 20:16. Trop. *to cast* (a people) *out* of a country, Jer. 10:18.

(2) *to grave, to sculpture, to engrave*, 1 Ki. 6:29, 32, 35; prop. *to make slings*, i. e. indentations like slings. [This signification is altogether separated in Thes.]

PIEL, i. q. Kal. No. 1, 1 Sa. 17:49; 25:29.

Derivatives, מִקְלַעַת and—

**קֶלַע** masc.—(1) *a sling*. Arab. مِقْلَع, 1 Sam. 17:40.

(2) *a vail*, Ex. 27:9, seqq.; 35:17; Num. 3:26. (Chald. id., Arab. قلع sail of a ship, IV. to sail, to navigate. Æth. ቀለዐ: the sail is taken in; but how this signification can be reconciled to the former (No. 1), I cannot say). 1 Kings 6:34; for קְלָעִים apparently we ought to read, צְלָעִים *leaves* of a door, which is found in the former hemistich, and MS. Kennic. No. 150.

**קַלָּע** m. *a slinger*, 2 Ki. 3:25.

**קְלֹקֵל** (from the root קָלַל; like שְׁרַשְׁרָה from שָׁרַר; compare Conj. XII. Arab.) m., *despicable;* used of food, Num. 21:5; Luth. lose Speise.

**קָלַשׁ** an unused root; perhaps i. q. transp. לָקַשׁ to gather. Hence—

**קִלְּשׁוֹן** m., 1 Sam. 13:21, by apposition שְׁלֹשׁ קִלְּשׁוֹן *a three-pronged fork*, with which hay, straw, and the like are brought together. (This is used of some sharp instrument, Eccl. 12:11, Targ.)

**קָמָה** an unused root; perhaps i. q. Arab. قما *to gather together, to collect*, (kindred to the roots יָקְמְעָם, קְמוּאֵל, יְקַמְיָה, עָמַם, נָמַם); whence the pr. n. יָקְמְעָם.

**קָמָה** f. (from the root קוּם), *stalk* of grain; coll. *stalks, grain standing on its stalks*, Ex. 22:5; Deut. 16:9; 23:26. Plur., Jud. 15:5.

**קְמוּאֵל** ("congregation of God"), [*Kemuel*], pr. n. m.—(1) of a son of Nahor, Gen. 22:21.—(2) Num. 34:24.—(3) 1 Ch. 27:17.

**קָמוֹן** (perhaps from קָמָה, "abounding in stalks"), [*Camon*], pr. n. of a town in Gilead, Jud. 10:5.

**קִמּוֹשׂ** m., Isa. 34:13, קִימוֹשׂ Hos. 9:6; and plur. קִמְּשֹׂנִים Prov. 24:31, *a useless, thorny plant*, such as the nettle or thistle, Celsii Hierob. t. ii. p. 206. The Arab. root قمش is to bring together; especially to collect small things upon the ground; but this noun has perhaps some other origin. [See קָמַשׂ.]

**קָמַח** an unused root (i. q. צָמַח to germinate, to grow as a herb; or Talmud. קמח to grind). Hence—

**קֶמַח** m., *flour, meal*, Gen. 18:6; Num. 5:15 (Arab. قمح corn, wheat. Æthiop. ቀምሕ: autumnal fruit, legumes; ቀምሐ: to eat such things, spoken of cattle).

**קָמַט** TO HOLD FAST with the hands, TO SEIZE FIRMLY, Job 16:8 (Chald. id., Arab. قمط to bind Kindred are קָפַץ, קָבַץ, קָמַץ).

PUAL, pass. Job 22:16.

**קָמַל** & **קָמֵל** TO WITHER AWAY and DIE (as a tree or plant), Isaiah 19:6; 33:9. Arab. قمل prop. is to be thickly covered with insects, lice (قمل, ቀማል:), and on that account to suffer, spoken of a plant; Syr. ܩܡܠ is used of persons who are sick.

**קָמַץ** prop. TO SQUEEZE TOGETHER, TO COMPRESS (comp. קָפַץ); hence *to take with the hand*, Lev. 2:2; 5:12; Nu. 5:26. Hence—

**קֹמֶץ** m. with suff. קֻמְצוֹ—(1) *the fist, a handful;* Arab. قمزة Lev. 2:2; 5:12; 6:8.

(2) *a bundle, a handful;* Arab. قمزة. Gen. 41:47, לִקְמָצִים "by handfuls," i. e. abundantly.

**קִמֹּשׂ** see קִמּוֹשׂ ["prob. i. q. קָלַשׁ to pierce"].

**קִמְּשׁוֹן** see ibid.

**קֵן** m., const. followed by Makkaph קַן־ Deu. 22:6 with suff. קִנּוֹ (from the root קָנַן)—(1) *a nest*, Isa. 10:14; meton. young ones in a nest, Deut. 32:11: Isa. 16:2.

(2) metaph. *abode*, especially one on a lofty rock, like an eagle's nest, Nu. 24:21; Jer. 49:16; Obad. 4: Hab. 2:9; or as being pleasant and comfortable (Gr. καλία), Job 29:18. Pl. קִנִּים cells, chambers (of the ark), Gen. 6:14.

**קָנָא** not used in Kal; Arab. قنا to become very red. Hence—

PIEL קִנֵּא—(1) TO BE JEALOUS (from the redness with which the face is suffused); followed by an acc. of the wife, Num. 5:14; followed by בְּ of a woman who is a rival, Gen. 30:1. Causat. i. q. Hiphil, *to excite* any one's *jealousy* and *anger*, followed by בְּ with anything, Deu. 32:21; 1 Ki. 14:22.

(2) *to envy* any one, followed by בְּ of pers. Gen. 37:11; Ps. 37:1; 73:3; Pro. 23:17; 24:1, 19; followed by an acc. Gen. 26:14; Isa. 11:13; followed by לְ Ps. 106:16.

(3) *to burn with zeal* for any person or thing (ζηλόω).—(*a*) followed by לְ to be zealous for any one's cause (eifern für jem.), Num. 25:11, 13; 2 Sam. 21:2; 1 Ki. 19:10.—(*b*) *to envy* any one; followed by בְּ Prov. 3:31.

**Hiphil**, causat., *to excite jealousy* (see Piel No. 1), Deut. 32:16, 21; Ps. 78:58.
Derivatives, קַנָּא, קַנּוֹא, קִנְאָה.

**קְנָא** Chald., *to buy*, Ezr. 7:17, i. q. Hebr. קָנָה.

**קַנָּא** m., *jealous;* used of God as not bearing any rival; the severe avenger of departure from himself, Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15.

**קִנְאָה** f.—(1) *jealousy;* of lovers, Prov. 6:34; 27:4; of God, Eze. 8:3; of rival peoples, Isa. 11:13. Plur. קְנָאוֹת Num. 5:15.
(2) *envy*, excited by the prosperity of others, Job 5:2. Meton. used of the object of envy, Eccl. 4:4.
(3) *ardent zeal* towards any one (ζῆλος), 2 Kings 10:16; Isa. 9:6, קִנְאַת יְהוָה צְבָאוֹת "the zeal of Jehovah of Hosts" (towards his people). קִנְאַת־עָם zeal (of God) towards the people, Isa. 26:11. Generally *ardent love*, Cant. 8:6.
(4) *ardour*, i. q. *anger*, *indignation*, Deu. 29:19; Ps. 79:5.

**קָנָה** fut. יִקְנֶה; apoc. יִקֶן prop. TO ERECT, to set upright, i. q. הֵכִין (cogn. to קוּן, כּוּן; whence קָנֶה, קָנָה *reed, cane*); hence—(1) *to found, create* [see note below] the heaven and the earth, Gen. 14:19, 22; men, Deut. 32:6; Psa. 139:13; Prov. 8:22 (Arab. قنى i. q. خلق to create as God; see Kamûs, p. 1937).
(2) *to acquire* for oneself, Prov. 4:7; 15:32; 16:16; 19:8; Ruth 4:9, 10; *to obtain*, Gen. 4:1 (Æth. ቀነየ: to possess, to be owner). Specially—
(3) *to buy* (compare Lat. *conciliare*, for *emere*, Ter. Eun. iv. 4, 2), Gen. 25:10; 47:22, etc.; also *to redeem* (people out of captivity), Isaiah 11:11; Neh. 5:8.
[*Note.* There does not appear to be any sufficient ground for ascribing the sense of *to create* to this verb; in all the passages cited for that sense, *to possess*, appears to be the true meaning; see Dr. M'Caul's Sermon on the Divine Sonship of the Messiah. Append.]
**Niphal**, *to be acquired, bought*, Jer. 32:15, 43.
**Hiphil**, Zec. 13:5; prob. i. q. Kal No. 3, *to buy* [in Thes. "*to sell*"]. But מַקְנֶה Ezek. 8:3, is for מַקְנִיא exciting the jealousy or anger (of God). Hence [the following words, and קִנְיָן, מִקְנָה, מִקְנֶה, and pr. n. קֶנָת]—

**קָנֶה** m. pr.—(1) *cane, reed, calamus* (see the root; to this answer the Greek and Latin, κάννα, κάννη, κάνη, *canna*), specially, a reed growing in rivers and marshes, Isaiah 42:3; 36:6; Psa. 68:31 (where the beast of the reed is the crocodile [but see חַיָּה]), *aromatic and sweet smelling calamus*, Isaiah 43:24; fully, קְנֵה בֹשֶׂם Exod. 30:23; and קָנֶה הַטּוֹב Jer. 6:20.
(2) *a stalk* of corn, Gen. 41:5, 22.
(3) κανών, *a measuring reed*, fully, קְנֵה הַמִּדָּה Eze. 40:3, 5; also *a measure of six cubits*, Ezek. 41:8.
(4) *the beam of a balance* (Gr. κανών), Isaiah 46:6.
(5) the higher bone of the arm (prop. tube, comp. Germ. Rohr, and Röhre, Armröhre), hence *branch* of a chandelier, Ex. 25:31; Job 31:22. Plur. קָנִים channels or branches of a chandelier bearing the lights, Ex. 25:31, seqq.; and קָנוֹת 25:36; 37:22.

**קָנָה** ("a place of reed"), [*Kanah*], pr.n.—(1) of a stream on the confines of Ephraim and Manasseh, Jos. 16:8; 17:9.—(2) of a town in the tribe of Asher, Josh. 19:28 [prob. now *Kâna*, قانا Rob. iii. 384].

**קַנּוֹא** masc. i. q. קַנָּא *jealous*, used of God, Josh. 24:19; Nah. 1:2.

**קָנַז** an unused root, perhaps i. q. قنص to hunt; whence—

**קְנַז** ("hunting"), [*Kenaz*], pr. n.—(1) of an Edomite sprung from Esau, and of a district of Arabia, taking its name from him, Gen. 36:11, 15, 42.—(2) of the father (or rather grandfather) of Othniel, the brother of Caleb, Josh. 15:17; Jud. 1:13; 1 Ch. 4:13; see קְנִזִּי.—(3) a grandson of Caleb, ibid., verse 15.

**קְנִזִּי** ("hunter"), pr. n.—(1) of a Canaanite nation [*Kenizzites*], whose abode is unknown, Gen. 15:19.—(2) [*Kenezite*], patron. of the word קְנַז No. 2, Num. 32:12; Josh. 14:6.

**קִנְיָן** m.—(1) *a creature, thing created* [but see No. 3. and note under the root], from the root קָנָה No. 1. Ps. 104:24. LXX. κτίσις.
(2) *acquisition, purchase*, Pro. 4:7; Lev. 22:11.
(3) *possession, wealth*, Gen. 34:23; 36:6; Ps. 105:21.

["**קָנַם** an unused and doubtful root, perhaps *to set up*."]

**קִנָּמוֹן** const. קִנְּמָן Ex. 30:23; *cinnamon*, Greek κίνναμον, κιννάμωμον, according to Herodotus iii. 111. a word of Phœnician origin, Pro. 7:17; Cant. 4:14. (The origin is doubtful. It seems, however, most simple to suppose a root, קָנָה, whence קָנֶה=קָנָם *calamus*, קִנָּמוֹן reed-like. [This derivation is expressly rejected in Thes.] Others take it otherwise.)

**קָנַן** pr. i. q. قان Med. Ye, and קָנָה TO FORM, TO PREPARE, whence קֵן a nest. Hence—

PIEL קִנֵּן denom. *to make a nest* as a bird, Psa. 104:17; as a viper, Isa. 34:15.

PUAL, *to build a nest, to nestle*, Jer. 22:23.

**קִנְצֵי** Job 18:2, see קֵץ [from קֶנֶץ *a snare.* Root קנץ, in Thes.].

**קְנָת** ("possession"), [*Kenath*], pr. n. of a town in Auranitis, situated near Bostra, Nu. 32:42; 1 Ch. 2:23; Gr. Κανάθα, Κανόθα, now called قنوات see Relandi Palæstina p. 681. Burckhardt, Travels in Syria, ed. Weimar, i. 157, 504.

**קָסַם** fut. יִקְסֹם TO DIVINE, TO PRACTISE DIVINATION, as a verb used always of the false prophets of the Hebrews, Deu. 18:10, 14; 2 Kings 17:17; Mic. 3:6, 7, 11; Isa. 3:2; of evokers of the dead, 1 Sam. 28:8; and of the prophets of strange nations, as of the Philistines, 1 Sam. 6:2; of Balaam, Jos. 13:22. (To this answers the Syr. ܩܣܡ to divine. The primary idea appears to be that of cutting; compare قسم, גָּזַם, a notion which is applied to divination, compare גָּזַר No. 2.)

Derivatives, מִקְסָם and—

**קֶסֶם** m.—(1) *divination*, Eze. 13:6, 23; 21:26; 1 Sam. 15:23; meton. *the reward of divination*, Num. 22:7; (compare פְּעֻלָּה).

(2) in a good sense, *an oracle*, Prov. 16:10.

**קָסַס** not used in Kal.

POEL קוֹסֵס i. q. קוֹצֵץ TO CUT OFF, Eze. 17:9.

**קֶסֶת** f. *a vessel, a cup*, i. q. קַשְׂוָה, which see. קֶסֶת הַסֹּפֵר the vessel of a scribe, *an inkstand*, Eze. 9:2, 3, 11. Æth. ቀሲት: a waterpot, water vessel.

**קְעִילָה** (i. q. قلعة "fortress"), [*Keilah*] pr. n. of a town in the tribe of Judah, Josh. 15:44; 1 Sam. 23:1; 1 Ch. 4:19; see Relandi Palæstina, p. 698.

**קָעַל** see קְעִילָה.

**קָעַע** or **קוּעַ, קִיעַ** an unused root, *to burn, to brand* (cogn. to כָּוָה, καίω), Talm. קעקע and קיעקע to mark with a brand, to cauterize. [קָעַע is not given in Thes.] Hence—

**קַעֲקַע** m. *stigma, a mark branded on the skin*, Lev. 19:28. [In Thes. from קוּעַ.]

**קָעַר** an unused root, Arab. قعر *to be deep* whence—

**קְעָרָה** pl. const. קַעֲרוֹת, but with suff. קְעָרֹתָיו *a bowl, a dish*, Nu. 7:13, seqq. (Arab. قعران a deep dish.)

**קָפָא** TO CONTRACT ONESELF, TO DRAW ONESELF TOGETHER (cogn. to גָּבָא, syn. גָּבַן), specially—(1) *to draw up the feet*, to sit with the feet drawn up, Zeph. 1:12 (compare Jer. 48:11).

(2) *to curdle, to coagulate* as milk (see Hiph.); poet. of the water of the sea, Ex. 15:8 [speaking of a literal miracle].

["NIPHAL, *to be contracted, withdrawn*, Zech. 14:6, כתיב."]

HIPHIL, causat. of No. 2, Job 10:10. (Talmud. id Arab. and Syr. قفى, ܩܦܐ id.) Hence—

**קִפָּאוֹן** m. *congelation, ice*, Zec. 14:6 [קרי; the sense of the כתיב is however much better, see root in Niphal].

**קָפַד** TO DRAW TOGETHER, TO SHRINK. (Arab قفد id.) Hence קִפֹּד a hedgehog.

PIEL, *to make shrink;* hence *to cut off*, like the Ch., Isa. 38:12, קִפַּדְתִּי כָאֹרֵג חַיַּי "I have cut off, like a weaver, my life." Vulg. *præcisa est, velut a texente, vita mea.* Hence—

**קְפָד** or **קִפֹּד** with ה paragog. קְפָדָה *a cutting off, destruction*, Eze. 7:25.

**קִפֹּד** m. *a hedgehog*, so called from its shrinking together, Isa. 14:23; 34:11; Zeph. 2:14. (Arab. with the double letter resolved, قنفذ and قنفد, Syr. ܩܘܦܕܐ id., Æth. ቀንፈዝ: porcupine.)

**קִפּוֹז** m. Arab. قفّازة *arrow-snake*, so called from the spring with which it propels itself, Isa. 34:15. See Bochart, Hieroz. ii. p. 408. From the unused root—

**קָפַז** prop. i. q. קָפַץ, קָפַד (compare קָבַץ, קָמַץ), *to contract oneself*, especially to take a leap (as a cat, a lion, a hind); hence Arab. قفز and Ch. קְפַז to leap. Compare Syr. ܩܡܨܐ a locust, a cricket, from the root קָמַץ.

**קָפַץ** fut. יִקְפֹּץ (i. q. קָפַז, קָמַץ), TO CONTRACT, TO SHUT, as the mouth, Job 5:16; Psa. 107:42; the

**hand (i. e. to be illiberal), Deut. 15:7;** trop. mercy, **Ps. 77:10.**

NIPHAL, *to be gathered*, sc. to one's ancestors, i.q. נֶאֱסַף i.e. to be dead, Job 24:24. Compare قنز and قنس to be dead. Schultens, on Job loc. cit. places the primary signification of these words in leaping, springing (see Piel); and this, he remarks, is transferred to sudden death.

PIEL, *to leap, to spring*, compare קָפַץ, Cant. 2:8. (Ch. id.)

קֵץ with suff. קִצִּי (from the root קָצַץ), m. *end, extremity*, whether of space, Isa. 37:24; Jer. 50:26; or of time; whence מִקֵּץ, at the end, after (see מִן No. 3, *c*), e.g. מִקֵּץ אַרְבָּעִים יוֹם after forty days, Gen. 8:6; 16:3; 41:1; also in the later writers לְקֵץ 2 Ch. 18:2; Dan. 11:6, 13; or of the end of actions, Job 16:3; or of a condition of things, Isa. 9:6. אֵין קֵץ adv. without end, Ecc. 12:12. Specially it is —(*a*) *the end*, i.e. *destruction* of a people, Gen. 6:13; Ezek. 7:2; Am. 8:2; עֲוֹן קֵץ a wickedness bringing destruction, Eze. 21:30, 34; 35:5.—(*b*) *the event* of a prophecy, Hab. 2:3.—(*c*) עֵת קֵץ Dan. 8:17; מוֹעֵד קֵץ, verse 19, the time of the end, also קֵץ הַיָּמִים Dan. 12:13, the end of the days, are the calamitous times immediately preceding the advent of the Messiah; see Bertholdtii Christologia Judæorum (Erlangæ, 1811), p. 38.

Pl. once in const. st. Job 18:2, where קִנְצֵי for קִצֵּי (Dag. forte being resolved in the Chaldee manner, see Lehrg. page 134). The words are עַד־אָנָה תְּשִׂימוּן קִנְצֵי לְמִלִּין "when will ye make an end of words?" [see קִנְצֵי.] Elsewhere for pl. absol. is used the form קְצווֹת (see קָצָה), for the constr. and with suff. the forms קְצוֹתָיו, קְצֵיהֶם, קִצְוֵי (from קָצֶה, קָצָה, קָצוּ). Denom. is קִיצוֹן, for קִצּוֹן.

**קָצַב** fut. יִקְצֹב.—(1) TO CUT DOWN, e.g. a tree, 2 Ki. 6:6.

(2) *to shear* sheep, Cant. 4:2. (Kindred roots are חָצַב, חָטַב. But all roots beginning with the letters קץ have the notion of cutting, cutting off, cutting down, as properly belonging to this stock, see קָצָה, קָצַץ, קָצַע, קָצַר, which are easily transferred to the notions of scraping (see קצע) and judging, deciding, see קָצִין. The same power belongs to the syllables נד, קט, קס, גז, חץ, see גָּדַד, גָּזַז, חָצַץ, קָטַב.) Hence—

**קֶצֶב** m.—(1) *form, shape* (pr. cutting, compare French *taille*, Germ. Zuschnitt), 1 Ki. 6:25; 7:37.

(2) Pl. const. קִצְבֵי הָרִים Jon. 2:7, prob. *the ends*, i.e. the roots *of the mountains* (in the depth of the sea). Vulg. *extrema montium*.

**קָצָה**—(1) i.q. קָצַץ TO CUT OFF, TO CUT DOWN (see under קָצַב); hence *to destroy* (peoples), Hab. 2:10. (Arab. قضى Conj. II, id.)

(2) *to decide;* Arab. قضى, whence קָצִין a judge.

(3) *to finish*, whence קֵצֶת end.

PIEL, i.q. Kal No. 1. Pro. 26:6, מְקַצֶּה רַגְלַיִם "who cutteth off feet," i.e. whose feet are cut off. (I thus translate the entire verse: "he whose feet are cut off drinketh (suffereth) injury, (so) he who sends words by the hands of a fool," i.e. uses a fool as a messenger.) 2 Ki. 10:32, "Jehovah began לְקַצּוֹת בְּיִשְׂרָאֵל to cut short in Israel," i.e. to take away one part after another.

HIPHIL, *to scrape off*, i.q. קָצַע Lev. 14:41, 43.

Derivatives, קָצָה – קָצֶה, קְצָוָה, קָצִין, קְצָת.

**קָצָה** Exod. 26:4; 36:11; elsewhere only in plur. constr. קְצוֹת with suff. קְצוֹתָם f.—(1) *end, extremity* —(*a*) of space, Ex. 25:19; 28:23, 24, 26. קְצוֹת הָאָרֶץ the ends of the earth, i.e. of the most remote people, Isa. 40:28; 41:5. אַרְבַּע קְצוֹת הַשָּׁמַיִם the four extremities of the heaven (quarters of the world), Jer. 49:36. מִקָּצָה from the extreme part, Exod. 26:4; 36:11. Metaph., Job 26:14, קְצוֹת דְּרָכָיו "the extremities of his deeds," i.e. a small part, as it were the extreme lines of the divine works.

(2) *the sum*, mass, 1 Ki. 12:31; 13:33.

**קָצֶה** m., constr. קְצֵה, with suff. קָצֵהוּ; once plur. with suff. קְצֵיהֶם Eze. 33:2.—(1) i.q. קֵץ *end, extremity*—(*a*) of space, e.g. of the desert, Exod. 13:20; of a camp, Num. 11:1; of a region, Num. 33:37; of a country, Isa. 5:26; of heaven, Isa. 13:5; Ps. 19:7; Isaiah 7:18, בִּקְצֵה יְאֹרֵי מִצְרַיִם "in the extremity (i.e. on the bank, margin) of the rivers of Egypt." Gen. 19:4, "all the people מִקָּצֶה from the end," i.e. all together; Gen. 19:4; Jerem. 51:31 (compare Arabic عن اقصا; see Schult. Opp. Min. p. 121); compare No. 2.—(*b*) of time. Often in this connection, מִקְצֵה שְׁלֹשֶׁת יָמִים at the end of three days, after three days, Josh. 3:2; 9:16; Gen. 8:3; 1 Ki. 9:10; 2 Ki. 8:3; 18:10; Eze. 39:14. The same as מִקֵּץ; see קֵץ.

(2) *the whole, the sum.* Gen. 47:2, מִקְצֵה אֶחָיו "from the whole number of his brethren;" Ezek. 33:2. Comp. Nu. 22:41; Isa. 56:11. See the origin of this signification in No. 1, letter *a*, fin.

**קֵצֶה** m. i.q. קָצֶה No. 1, *the end*, Isa. 2:7; Nah. 2:10.

**קָצֶו** or **קָצוּ** only in plur. constr. קַצְוֵי אֶרֶץ the ends of the earth, Ps. 48:11; 65:6.

**קְצָוָה** or **קַצְוָה** only in plur. קַצְוֹות *ends, extremities* [plur. of קָצָה in Thes.], Ex. 38:5; of the ends of the earth. κατ' ἐξοχήν, Psa. 65:9; compare verse 6. With suff. קַצְוֹותָו Exod. 37:8; 39:4 כתיב. In קרי there is קְצוֹתָיו.

**קָצַח** an unused root prob. i. q. כָּסַח to cut off, whence—

**קֶצַח** m. Isa. 28:25, 27, according to the LXX., Vulgate, and the Rabbins, *nigella melanthium*, i. e. fennel flower, black cumin. See Celsii Hierobot., P. ii. p. 70.

**קָצִין** m.—(1) *a judge, a magistrate*, Isaiah 1:10; 3:6,7; Mic. 3:9 (from the root קָצָה No. 2, Arab. قاضى a judge).

(2) a military *leader, commander*, Josh. 10:24; Jud. 11:6, 11; Dan. 11:18. Compare שֹׁפֵט.

(3) *a prince*, Pro. 6:7; 25:15.

**קְצִיעָה** f.—(1) *cassia*, Gr. κασία (*Laurus Cassia*, Linn.), a bark similar to cinnamon, but less aromatic, so called from its being peeled off (root קָצַע), pl. קְצִיעוֹת Ps. 45:9; see Celsii Hierobot., t. ii. p. 360. Arab. قصيعة id., Cast.

(2)[*Kezia*].pr. n. of a daughter of Job, Job 42:14.

[**קְצִיץ** *Keziz* pr. n. Josh. 18:21.]

**קָצִיר** m. (from the root קָצַר).—(1) *harvest*, Gen. 8:22; 30:14; 45:6; hence—(*a*) *corn harvested*, Lev. 19:9; 23:22.—(*b*) poet. for אַנְשֵׁי קָצִיר *reapers*, Isa. 17:5.

(2) *a branch, bough*, from the idea of lopping off (unless, perhaps, it be so called for חָצִיר, from the sense of greenness), Psa. 80:12; Job 14:9; 18:16; 29:19.

**קָצַע** not used in Kal.—(1) i. q. Arabic قطع TO CUT, TO CUT OFF, TO LOP; hence מַקְצוּעָה carving tool, מִקְצֹעַ *a corner*.

(2) *to scrape, to peel*, hence קְצִיעָה.

HIPHIL, *to scrape*, i. q. קָצָה Hiphil, Lev. 14:41.

PUAL, part. מְהֻקְצָעוֹת, i. q. מִקְצֹעִים, corners, Eze. 46:22; pr. places cut off, cut away.

Derivatives, מִקְצֹעַ, מַקְצוּעָה, קְצִיעָה.

**קָצַף** fut. יִקְצֹף.—(1) i. q. Arab. قصف TO BREAK (compare under קָצַב). Hence קֶצֶף No. 1, and קְצָפָה.

(2) *to break out*, or *forth* into anger (Gr. ῥήγνυμι), hence *to be angry, indignant*, Isa. 57:16 64:8; followed by עַל of pers. Gen. 40:2; 41:10 Ex. 16:20; followed by אֶל Jos. 22:18.

HIPHIL, *to provoke* (Jehovah) *to anger*, Deu. 9 7, 8, 22.

HITHPAEL, i. q. Kal No. 2, Isa. 8:21.

**קְצַף** Chald. i. q. Hebr. No. 2, Dan. 2:12.

**קֶצֶף** m. with suff. קִצְפִּי.—(1) *twigs, splinters*, so called from being broken off (see the root No. 1), Hos. 10:7. LXX. φρύγανον.

(2) *anger*, Ecc. 5:16; especially the anger of Jehovah, from the root No. 2, Jos. 9:20; 22:20; Isa. 34:2; 54:8; 60:10; Zec. 1:2; 2 Chr. 19:10; *altercation, strife*, Esth. 1:18

["**קְצַף** Ch. *anger*, Ezr. 7:23."]

**קְצָפָה** f. *a fragment, something broken*, Joel 1:7. LXX. συγκλασμός, see the root No. 1.

**קָצַץ** TO CUT OFF, TO AMPUTATE, e. g. the hand, Deu. 25:12; the beard, Jer. 9:25; 25:23. (Arab. قص to cut the nails and hair.) See under קָצַב.

PIEL קִצֵּץ and קִצֵּץ—(1) *to cut off, to cut asunder*, e. g. a rope, Psal. 129:4; a hand, thumbs, Jud. 1:6: 2 Sa. 4:12; a spear, Ps. 46:10.

(2) *to divide, cut up* (into threads), Ex. 39:3.

(3) *to cut away, to cut loose*, 2 Ki. 18:16; 24:13.

PUAL, part. מְקֻצָּצִים, pass. of Piel No. 1, Jud. 1:7.

Derived noun, קֵץ (whence denom. קִיצוֹן for קִצּוֹן).

**קְצַץ** Chald. PAEL, *to cut off, to cut away*, Dan. 4:11.

**קָצַר** & **קָצֵר**—(1) Med. A and fut. יִקְצֹר TO CUT OFF, specially grain; hence *to reap, to harvest*, Jer. 12:13; Levit. 19:9; 25:5. Part. קוֹצֵר *a reaper*, Ruth 2:3, seqq. Metaph. Job 4:8, "those who sow wickedness reap the same." Prov. 22:8. Compare זָרַע.

(2) Med. E (compare the adj. קָצֵר) fut. יִקְצַר (but once יִקְצֹר Pro. 10:27), intrans. *to be shortened, cut off*; hence *to be short*, Isa. 28:20. Specially—(*a*) קָצְרָה יָדִי *my hand is* (*too*) *short*, I have but little power, I have no might, Nu. 11:23; Isa. 50:2; 59:1. Compare Arab. قاصر اليد short of hand, and قصير الذراع short of arm, used of a feeble person; and, on the other hand, اليد الطولى a long hand, used of power, see more in Comment. on Isa. 50:2.—(*b*) נַפְשִׁי, קָצְרָה רוּחִי, "my spirit is short," i. e. I am impatient

my patience is wearied out, Nu. 21:4; Jud. 16:16; followed by בְּ on account of anything, Jud. 10:16. Comp. אֶרֶךְ אַפַּיִם under אָרַךְ.

Piel, *to cut short, to abbreviate*, Ps. 102:24.

Hiphil—(1) *to reap*, Job 24:6 כתיב.

(2) i. q. Piel, Ps. 89:46.

Derivatives, קָצִיר [and the following words]—

קָצֵר masc. *short*, especially—(*a*) קְצַר יָד feeble, weak, Isa. 37:27.—(*b*) קְצַר רוּחַ Pro. 14:29, and קְצַר אַפַּיִם verse 17, impatient, prone to anger.—(*c*) קְצַר יָמִים short-lived, Job 14:1.

קֹצֶר m. only קֹצֶר רוּחַ *impatience*, Ex. 6:9.

קְצָת (for קְצָאת, from קְצָה, of the form מְנָת, from מְנָה), a Chaldaizing word.—(1) *end*. Always with pref. מִן; מִקְצָת for מִקְּצָת *at the end*. Dan. 1:15, מִקְצָת יָמִים עֲשָׂרָה "at the end of ten days." Dan. 1:5, and verse 18, לְמִקְצָת הַיָּמִים "at the end of the days" (לְמִן, see p. CCCCLXXXV, A). Comp. Hebr. מִקֵּץ, מִקְצֵה, for מִקְצָה Josh. 3:2.

(2) *the sum, the whole number*, i. q. קָצֶה, קָצָה No. 2. Dan. 1:2, מִקְצָת כְּלֵי בֵית־הָאֱלֹהִים "(a part) of the number of the holy vessels." מִקְצָת is put in this place partitively, like מִן No. 1. Nehem. 7:70, מִקְצָת רָאשֵׁי הָאָבוֹת "(a part of) the number of the chiefs," i. e. a part of the chiefs. Comp. מִקְצֵה אֶחָיו Gen. 47:2.—Some of these examples, Dan. 1:2, 18; Neh. loc. cit. have been referred by some to a noun, of the form מִקְצָת, to which they ascribe the signification of *part*. But the Chaldee, which is of special authority in these examples, is altogether destitute of such a form (the passage Gen. 47:2, Targ. is similar to the passages treated under No. 2); and it cannot be doubted that the phrase מִקְצָת, wherever it occurs, is to be explained in the same manner.

קְצָת constr. קְצָת Chald.—(1) *end*. Dan. 4:31, לִקְצָת יוֹמַיָּא "at the end of the days."

(2) *the sum, the whole*. Dan. 2:42, מִן קְצָת מַלְכוּתָא "(a part) of the whole of the kingdom," i. e. a part of the kingdom. To this answers מִנַּהּ *part of it*.

קַר plur. קָרִים (from the root קָרַר) adj.—(1) *cold*, Prov. 25:25; Jer. 18:14.

(2) *quiet*, Prov. 17:27; according to קַר רוּחַ כתיב quiet of spirit. See יָקָר No. 6.

קֹר see קִיר.

קֹר m., *cold*, Gen. 8:22. Root קָרַר.

I. קָרָא fut. יִקְרָא—(1) TO CRY OUT, TO CALL; κράζειν. (A verb. prop. onomatopoetic; used also of beasts (see קֹרֵא); compare Gr. κράζω (κραγ), κηρύσσω (κηρυγ); in the German languages charen, to cry out, *charo*, outcry, weeping; often used of the cry of beasts, like kräten, krächzen; French, *crier*; Engl. *to cry*; with a prefixed sibilant, *skreian*; Swedish, *skria*, schreien; with a sibilant added at the end, kreischen, כָּרָה which see. See Fulda's German roots, p. 115, 227.) It is used absol. of any kind of cry, even when not articulate; like צָעַק Gen. 39:14, וָאֶקְרָא בְּקוֹל גָּדוֹל "I cried with a loud voice." LXX. ἐβόησα φωνῇ μεγάλῃ. Verse 15, הֲרִימוֹתִי קוֹלִי וָאֶקְרָא. The words which are cried out aloud, often follow, either immediately, Gen. 45:1, וַיִּקְרָא הוֹצִיאוּ וגו' "and (Joseph) cried out, Cause to go out," etc. Gen. 41:43, וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ. Levit. 13:45; Jud. 7:20; 2 Sam. 20:16; 2 Ki. 11:14; Esth. 6:9, 11; or with the insertion of לֵאמֹר Eze. 9:1; וַיִּקְרָא בְקוֹל ,2 Sam. 18:28; compare 2 Ki. 18:28 וַיֹּאמַר גָּדוֹל יְהוּדִית וַיְדַבֵּר וַיֹּאמַר "and he cried out in a loud voice in the Jews' dialect, and spake and said." Specially—(*a*) followed by אֶל of pers., *to call upon, to call to* any one (jemandem zurufen), Jud. 18:23; the express words being added, with לֵאמֹר prefixed, 1 Sa. 26:14, and וַיֹּאמַר Jud. 9:54; 1 Sam. 17:8; 1 Kings 17:11; also followed by עַל of pers., Isa. 34:14 ("the demons shall cry to one another"); followed by אַחֲרֵי of pers., to cry after any one, to call him as he goes away, 1 Sam. 20:37, 38; 24:9. It often is—(*b*) i. q. *to ask aid*; especially of God; absol. Ps. 4:2, בְּקָרְאִי עֲנֵנִי "when I call, hear me." Psalm 22:3; 34:7; 69:4; followed by אֶל יְהוָה Psa. 14:4; 28:1; 30:9; 55:17; 61:3; Jud. 15:18; 16:28; 2 Kings 20:11; Hos. 7:7; לֵאלֹהִים Psalm 57:3; with suff., Ps. 17:6; 88:10; 91:15. With the addition of עַל of pers., on whose account the aid of God is sought, Deut. 15:9—(*c*) i. q. κηρύσσειν (by which it often is rendered by the LXX.), as a herald or prophet. Absol., Prov. 1:21, "wisdom crieth in the broadways." Pro. 8:1; with an acc., Prov. 20:6; Isa. 40:6, "the voice said, Cry; but he answered, What shall I cry?" Isa. 58:1; Zech. 1:14, 17; followed by עַל of the object, Jonah 1:2. The words uttered also follow, Exod. 32:5; Jer. 2:2; 7:2; 19:2; 51:61; or it is joined with an acc. Zec. 7:7; Isa. 44:7; Joel 4:9, קִרְאוּ זֹאת בַגּוֹיִם "proclaim this amongst the nations;" or followed by כִּי Isa. 40:2. קָרָא דְרוֹר לְ to declare, to announce freedom (to slaves, captives), Jer. 34:8, 15, 17; Isaiah 61:1. קָרָא צוֹם to proclaim a fast (to the people), Jer. 36:9; Jon. 3:5; Ezr. 8:21. From the signification of proclaiming, comes also that of reciting and reading; for this, see No. 4.

(2) *to call* (καλεῖν, rufen), specially—(*a*) to call any one to oneself, followed by an acc. Gen. 27:1; Exod. 2:8; 1 Sam. 3:16; Hos. 7:11; followed by לְ

Gen. 20:9; Levit. 9:1; Hos. 11:1; Isa. 46:11; followed by אֶל Gen. 3:9; Ex. 3:4; 1 Sa. 3:4. קָרָא אֵלָיו to call to oneself, 2 Sa. 15:2. Metaph. Prov. 18:6, "his mouth calleth for strokes," i.e. deserves and invites them. Ruth 4:11, קְרָא שֵׁם בְּבֵית־לָחֶם i.e. "call (acquire for thyself) a name in Bethlehem."—(*b*) when it refers to many, *to call together*, followed by an acc. Genesis 41:8; followed by a dat. Genesis 20:8; 39:14; אֶל Gen. 49:1. Hence קָרָא עֲצָרָה to convene a holy assembly, Joel 1:14; compare Isaiah 1:13; a feast, Levit. 23:2, 4. קְרָאֵי הָעֵדָה those called to an assembly, Nu. 1:16.—(*c*) *to call*, i.e. *to invite* any one to a meal (compare καλεῖν ἐπὶ δεῖπνον), 1 Samuel 9:13, 22; 1 Kings 1:9, 19, 41, 49; figuratively קָרָא לְשָׁלוֹם to invite to make peace, Deu. 20:10; Judges 21:13.—(*d*) *to summon before a judge* (καλεῖν, καλεῖν εἰς δίκην), Job 5:1; 13:22 (14:15); Isaiah 59:4 (parall. נִשְׁפָּט).—(*e*) *to call out* soldiers, Isa. 13:3.—(*f*) *to call* any one to an office, i. q. בָּחַר to choose, followed by an acc. Isa. 42:6; 48:15; 49:1; 51:2; followed by לְ Isaiah 22:20. In the same sense but more emphatic there is said קָרָא בְּשֵׁם פ׳ to call any one by name, Isai. 43:1; 45:3, 4; compare Exodus 31:2.—(*g*) קָרָא בְּשֵׁם יְיָ to call upon the name of God, i. e. to celebrate, to praise God, to implore his aid, Gen. 4:26; 12:8; Exodus 33:19; Psalm 79:6; 105:1; Isa. 64:6; Jer. 10:25; Zeph. 3:9 (compare הִזְכִּיר בְּשֵׁם יְיָ); also ק׳ בְּשֵׁם הַבַּעַל 1 Ki. 18:26. In the same sense, בְּ being omitted, there is said קָרָא שֵׁם יְיָ (which differs from the phrase No. 1, *b*), Deut. 32:3; Psalm 99:6; Lam. 3:55. (A different sense occurs in Exodus 33:19, where God himself speaks, קָרָאתִי בְשֵׁם יְהוָֹה לְפָנֶיךָ "and I will proclaim by name before thee, Jehovah is present," sc. that thou mayest know the presence of God Most High, I will myself act as the herald who shall announce the coming of God. Compare Gen. 41:43.) More rarely it is—(*h*) *to celebrate* persons. Ps. 49:12, קָרְאוּ בִשְׁמוֹתָם "they praise their names" (of the rich). Proverbs 20:6, יִקְרָא אִישׁ חַסְדּוֹ "they celebrate every one his own goodness." The sense is somewhat different in the following, Isa. 44:5, זֶה יִקְרָא בְשֵׁם יַעֲקֹב "this man shall celebrate the name of Jacob," i. e. shall follow and praise the party of Jacob.

(3) *to call, to name, to give a name*, fully קָרָא שֵׁם לְ to impose a name on any one, Gr. καλεῖν τινά τι (Il. v. 306; Od. viii. 550), Gen. 26:18; Ruth 4:17; Ps. 147:4. It is variously construed—(*a*) followed by an acc. of the name and a dative of the thing on which the name is put. Gen. 1:5, וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם verses 8, 10; 31:47; 1 Sa. 4:21; Ruth 1:20, 21; Isa. 47:1; and frequently.—(*b*) followed by two acc., Nu. 32:41; Isa. 60:18; but commonly—(*c*) in this manner, Genesis 4:25 וַתִּקְרָא אֶת שְׁמוֹ שֵׁת "and she called his name Seth;" 4:26; 5:2, 3, 29; 11:9; 19:22; 27:36; 29:34.

(4) *to recite, to read aloud* (from the signification of crying out, see No. 1, fin.) any thing, with an acc., Exod. 24:7; Josh. 8:34, 35; 2 Ki. 23:2; also קָרָא בַסֵּפֶר *to read* what is written *in a book* (comp. שָׁתָה בְ *to drink* what is in a vessel), Neh. 8:8, 18; 9:3; Isa. 37:14, seqq.; often with the addition of בְּאָזְנֵי פ׳ Ex. Josh. l. l. c. c. נֶגֶד פ׳ Deu. 31:11. Hence gener. *to read*, Deut. 17:19; 2 Kings 5:7; 19:14; 22:8; Isa. 29:11. (Arab قرا, Syr. ܩܪܐ to read.)

Niphal נִקְרָא—(1) *to be called*, i. e. to bid to come by calling, *to be called together*, Jer. 44:26, Est. 3:12; 6:1; 8:9. נִקְרָא שֵׁם פ׳ to celebrate any one's name, Ruth 4:14.

(2) *to be called, named*. Construed—(*a*) followed by a dat. of person and thing, to which a name is given. Gen. 2:23, לְזֹאת יִקָּרֵא אִשָּׁה "she shall be called woman;" 1 Sa. 9:9; Isa. 1:26; 32:5; 62:4, 12.—(*b*) with two nominatives. Zec. 8:3, נִקְרְאָה יְרוּשָׁלַיִם עִיר הָאֱמֶת "Jerusalem shall be called the city of truth;" Isaiah 48:2; 54:5; 56:7; and—(*c*) with the addition of the noun שֵׁם. Gen. 17:5, לֹא יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם "thy name shall no more be called Abram;" 35:10; Deut. 25:10; Dan. 10:1. Compare as to this threefold construction in Kal No. 3.

Also observe these phrases—(α) נִקְרָא בְּשֵׁם פ׳ to be called by any one's name, i. e. to be reckoned to his race, Isaiah 43:7; 48:1; followed by בְּ Gen. 21:12; and in like manner עַל שֵׁם Genesis 48:6, עַל שֵׁם אֲחֵיהֶם יִקָּרְאוּ "they shall be counted with their brethren" (shall bear the same name as their brethren, shall be called the sons of Joseph, not of Jacob); also מִן Isa. 48:2, מֵעִיר הַקֹּדֶשׁ נִקְרָאוּ i. e. they wish to be called the inhabitants of the city.—(β) נִקְרָא שְׁמִי עַל my name is called upon any thing, i. e. it is added to that thing, the thing is called mine (as *the house of one's father* is the house which the father possesses), Isa. 4:1; 2 Sa. 12:28. So of the people of Israel who bear the name of God (who are called the people of God), Deut. 28:10; Isa. 63:19; Jer. 14:9; Am. 9:12; 2 Ch. 7:14; used of the temple, 1 Kings 8:43; Jer. 7:10, 11, 14, 30; 34:15; Jerusalem, Dan. 9:18, 19; prophets, Jer. 15:16. Also, *to be called*, is sometimes used for *to be* (since men call us, and we acquire cognomens from what we are, or at least, from what we seem to be), as Isa. 1:26, "afterward thou shalt be called the city of righte-

ousness," i. e. thou shalt be graced with such an epithet, because in fact thou shalt be righteous; Isa. 9:5; 30:7 [both Kal]; 35:8; 47:1, 5 [both Kal]; 48:8 [Pual]; 56:7 (compare 4:3; 19:18, and my Comment. on Isa., iii. p. 29). So Gr. κεκλῆσθαι Il. iv. 61, Od. vii. 313. Monk ad Eurip. Hippolyt., 2. Porson ad Phœniss., 576.

(3) *to be read aloud, recited*, Est. 6:1; followed by בְּ in a book, Neh. 13:1.

Pual—(1) pass. of Kal No. 2, letter *f*, *to be called*, i. e. *to be chosen*, Isa. 48:12.

(2) *to be called, named*, Isaiah 65:1; generally, קֹרָא לְ 48:8; 58:12; 61:3; 62:2; Eze. 10:13. See also the remarks at the end of Niphal.

Derivatives, קֹרֵא, קָרִיא, קְרִיאָה, מִקְרָא.

II. **קָרָא** i. q. קָרָה TO MEET, hence TO HAPPEN, TO OCCUR to any one (whether good or bad), followed by an acc. of pers., Gen. 42:4, 38; 49:1; Lev. 10:19. Inf. קְרָאָה (of the form יִרְאָה) *a meeting*, hence לִקְרַאת which every where (in the Syriac manner) is contracted into לִקְרָאת, with suff. לִקְרָאתִי, לִקְרַאתְכֶם prep. —(1) *towards, to meet*, Gen. 46:29; Exod. 4:27; 18:7; in a hostile sense, Jud. 7:24; pregn., Josh. 11:20, "that their hearts should be hardened לִקְרַאת הַמִּלְחָמָה to go into battle."

(2) *opposite to, over against*, Genesis 15:10; 1 Sa. 4:2.

Niphal—(1) *to be made to meet, to meet* any one, followed by עַל Ex. 5:3; לִפְנֵי 2 Sa. 18:9; used of things, Deu. 22:6.

(2) *to be by chance, to happen*, 2 Sam. 1:6; 20:1.

Hiphil, *to cause to happen* (evil to any one), with two acc., Jer. 32:23.

**קְרָא** Ch. fut. יִקְרֵה, יִקְרָא.—(1) *to proclaim* (as a herald), Dan. 3:4; 4:11; 5:7.

(2) *to read aloud*, Ezr. 4:18, 23; *to read*, Dan. 5:8, 15, 17. Part. pass. קְרֵי Ezr. loc. cit.

**קֹרֵא** m.—(1) *a partridge*, prob. so called from the cry, prop. crying out, calling (as the German hunters say of the partridge „das Rebhuhn ruft"), compare Krähe from krähen, and Arab. قطا i. e. a bird very like a partridge, so called also from its cry (see Burckhardt's Travels, p. 503, 1067); 1 Sam. 26:20; Jer. 17:11 (in which latter passage allusion is made to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits on them. [The idea is not to be borne that inspired Scripture can in any way sanction *fables*.])

(2) [*Kore*], pr. n. m. 1 Ch 9:19; 2 Ch. 31:14.

**קָרֵב & קָרַב** Zeph. 3:2; fut. יִקְרַב, inf. קְרֹב and קִרְבָה Exod. 36:2, TO APPROACH, TO COME NEAR, (Arab. قرب, Syr. ܩܪܒ), used of men, Josh. 10:24, and poet. of things, Ezek. 37:7; especially of time, Deu. 15:9; Gen. 47:29, וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת "and the days drew near for Israel to die;" 1 Ki. 2:1. Followed by אֶל of pers. or thing, Gen. 37:18; Exod. 14:20; more rarely לְ Job 33:22; followed by בְּ Ps. 91:10. Specially—(*a*) God is said to draw near, when he aids the afflicted, Psalm 69:19; Lamen. 3:57; also of men; followed by אֶל 1 Kings 2:7. On the other hand—(*b*) those are said *to draw near* to God who piously worship him, Zeph. 3:2; also those who serve in the ministry of the temple, Levit. 16:1 (whence it is part. קָרֵב); Eze. 40:46 (followed by לִפְנֵי).—(*c*) קָרַב אֶל־אִשָּׁה is used, in a good sense, of conjugal intercourse, Gen. 20:4; Isaiah 8:3; like the Gr. πλησιάζειν; see Gatackeri Opp. Crit., p. 78; Arab. قرب.—(*d*) in a hostile sense, *to draw near, to advance*; followed by לַמִּלְחָמָה, אֶל־הַמִּלְחָמָה to, or for, battle, Deut. 20:3; אֶל עִיר against a city, Deut. 20:10; Josh. 8:5; עַל פ׳ against any one, Psa. 27:2. Compare קָרֵב.—(*e*) Isai. 65:5, קְרַב אֵלֶיךָ "draw to thyself," i. e. recede hence, approach no nearer.

Niphal, i. q. Kal, *to come near*, Ex. 22:7; Josh. 7:14.

Piel קֵרַב—(1) causat. *to cause to approach*, Hos. 7:6; Isa. 41:21; 46:13; *to admit, to receive*, Ps. 65:5; *to bring near* to one another (two things), Eze. 37:17 (where קָרַב is imp. for קָרֵב).

(2) intrans. (and intensive), *to be very near*, Eze. 36:8, followed by a gerund.

Hiphil—(1) *to cause to approach, to bring near*, i. e.—(*a*) *to bring* persons *near*, followed by אֶל to any one, Ex. 28:1; 29:4; times, Eze. 22:4; *to receive* to oneself, Num. 8:9, 10; Jer. 30:21.—(*b*) *to bring, to offer* a gift, Jud. 3:18; 5:25; a sacrifice, Lev. 3:1; 7:8; Nu. 9:13 (compare קָרְבָּן); *to bring* (a cause to a judge), Deu. 1:17.—(*c*) *to bring together* two things, Isa. 5:8.

(2) followed by מִן, *to cause to withdraw, to remove*, 2 Ki. 16:14, וַיַּקְרֵב מֵאֵת פְּנֵי הַבַּיִת "and he removed the brazen altar from before the house." Compare נָגַשׁ No. 2, also add the Sanscrit *âgam*, to approach and to recede. It has been argued by Fäsius (Neue philol. Jahrb. i. p. 221) that the signification of receding should be altogether rejected in these verbs.

(3) intrans *to draw near*, Ex. 14:10; followed

by a gerund, to be near (about) to do, Gen. 12:11; Isa. 26:17.

Derived nouns, קָרוֹב, קָרְבָּן—קָרֵב.

**קָרֵב** m. verbal adj. *drawing near, approaching*, Deu. 20:3; 1 Ki. 5:7.

**קְרֵב** Ch. pl. קְרִבוּ *to draw near, to approach*, Dan. 3:26; 6:13.

Pael, *to offer*, Ezr. 7:17.

Aphel—(1) *to bring near*, Dan. 7:13.

(2) *to offer*, Ezr. 6:10, 17.

**קְרָב** m. (with Kametz impure) *battle, war* (from the root קָרַב, letter *d*), a word (except 2 Sa. 17:11) only found in poetry (Syr. ܩܪܳܒܳܐ id.), Ps. 55:19, 22; Job 38:23. Pl. קְרָבוֹת Ps. 68:31.

**קְרָב** Ch. id. Dan. 7:21.

**קֶרֶב** with suff. קִרְבִּי (Arab. قَلْبٌ, the letter ר being softened into ל), pl. with suff. קְרָבַי, once, Ps. 103:1. —(1) *the interior, midst* of a thing. בְּקֶרֶב *in the middle*, becomes commonly a prep. (like בְּתוֹךְ), בְּקֶרֶב הָאָרֶץ in (the midst of) the land, Gen. 45:6; Ex. 8:18; Is. 7:22; 10:23. בְּקֶרֶב חוּצוֹת in (the midst of) the streets, Isa. 5:25. בְּקֶרֶב הַכְּנַעֲנִי amongst the Canaanites, Jud. 1:32; after a verb of motion בְּקֶרֶב הַמִּלְחָמָה into (the midst of) the battle, 1 Ki. 20:39; to pass בְּקֶרֶב הַמַּחֲנֶה through the midst of the camp, Josh. 1:11. Used of time, בְּקֶרֶב שָׁנִים amid the years, Hab. 3:2.

(2) specially the inside of the body—(*a*) *the bowels*, Gen. 41:21; Ex. 29:13, 22.—(*b*) *the heart, the mind*, as the seat of thought and desire, Ps. 5:10; 49:12; 64:7.

**קִרְבָה** f. constr. state קִרְבַת *approach, drawing near*, Ps. 73:28; Isa. 58:2.

**קָרְבָּן** constr. קָרְבַּן, pl. קָרְבְּנֵיהֶם Lev. 7:38 (in other copies קָרְבָּנֵיהֶם), m. *oblation, sacrifice, offering*, whether bloody or unbloody, Lev. 2:1, 4, 12, 13; 7:13; 9:7, 15. See הִקְרִיב No. 1, *b*. No heed is to be given to those who (like Kimchi and Ewald), on Eze. 40:43 הַקָּרְבָּן, maintain it to be a different word, to be pronounced *kâ'ban*, and to be derived from Piel, a conjugation which is altogether devoid of the signification of *offering*. Notwithstanding the Metheg, with Abulwalid it must be pronounced *korban*, see Lehrg. p. 43; compare Arab. قُرْبَانٌ, and the word immediately following.

**קֻרְבָּן** m. *oblation, offering*, Neh. 10:35; 13:31.

**קַרְדֹּם** m. an axe, with suff. קַרְדֻּמּוֹ 1 Sa. 13:20 pl. קַרְדֻּמִּים 1 Sa. 13:21, and קַרְדֻּמּוֹת Ps. 74:5; Jer 46:22; also קַרְדֻּמוֹת (without Dag.) Jud. 9:48. (Arab. قَدُّومٌ, Talmud קורדום id. I suppose the Hebrew קַרְדֹּם to be from the verbal Piel קַדֵּם, قَدُّومٌ the letter ר being inserted (see ר), from קדם in the primary signification of being sharp; compare קָסַם, גָּזַם. Another and softer form of this same word appears to be גַּרְזֶן, where compare the Arabic forms.)

**קָרָה** f. (from the root קָרַר) *cold*, Pro. 25:20.

**קָרָה** fut. יִקְרֶה, apoc. יִקֶר i. q. קָרָא No. II—(1) to meet, to go to meet any one, in a hostile sense followed by an acc., Deu. 25:18; see Niphal.

(2) *to happen, to befall*, Isa. 41:22; followed by an acc. of pers., Gen. 44:29; 1 Sa. 28:10; Est 4:7; 6:13; Ecc. 2:14; 9:11; followed by לְ Dan. 10:14; Ruth 2:3, וַיִּקֶר מִקְרֶהָ חֶלְקַת הַשָּׂדֶה לְבֹעַז "and her chance happened (ein ihr günstiger Zufall wollte) that it was the field of Boaz."

Niphal—(1) *to meet, to be made to meet*, Num. 23:15; followed by עַל (like the Germ. auf jem. stoßen), Ex. 3:18 (compare 5:3), followed by אֶל Num. 23:4, 16; followed by לִקְרַאת verse 3.

(2) *to be by chance, to happen*, 2 Sam. 1:6. Compare קָרָא Niphal.

Piel קֵרָה *to lay beams* or *joists*, prop. to make the beams to meet one another (compare קוֹרָה a beam), 2 Chr. 34:11; Neh. 2:8; 3:3, 6; hence *to frame, to build*, Psa. 104:3.

Hiphil—(1) *to cause to meet*, followed by לִפְנֵי Gen. 27:20; 24:12, הַקְרֵה־נָא לְפָנַי הַיּוֹם "cause to happen to me this day" (what I seek).

(2) *to make opportune*, i. e. to choose for one's self what is opportune, convenient, Nu. 35:11.

Derivatives, מִקְרֶה, מְקָרֶה, קֶרֶת, קִרְיָה, קְרִי, קוֹרָה, קָרָה, and the pr. n. קְרָיוֹת, קַרְתָּן, קַרְתָּה.

**קָרֶה** m. *a chance, accident*. Deu. 23:11, מִקְּרֵה לָיְלָה "on account of any chance of the night," i. e. nocturnal pollution. The Talmudists thus use the noun קֶרִי.

**קָרוֹב** m. adj.—(1) *near*—(*a*) used of place, Gen. 19:20; followed by אֶל 45:10; Deu. 22:2; Est. 1:14 (where place also includes dignity). קְרֹבַי יְיָ is applied to the Levites who were allowed to go near to God, Lev. 10:3; Eze. 42:13. מִקָּרוֹב from near, from the vicinity, Deu. 32:17.—(*b*) used of time, verse 35; Isa. 13:6; Eze. 7:7; followed by מִפְּנֵי (compare *prope abesse ab*, Arab. قَرُبَ followed by مِنْ). Job

17:12, אור קָרוֹב מִפְּנֵי חֹשֶׁךְ "the light is near before the darkness," will presently be changed into darkness.—(*c*) used of relationship and affinity, followed by אֶל Nu. 27:11, and לְ Ruth 2:20. Also applied —(*d*) to intimate acquaintance, קְרֹבַי, my intimate acquaintance, Psa. 38:12; Job 19:14; Psalm 75:2; קָרוֹב שְׁמֶךָ, "near to us is thy name," i.e. it is familiar to us, it is daily in our mouths (compare Arab. قرب to be known); Jer. 12:2.—(*e*) one who succours another, brings him aid, Ps. 34:19; קָרוֹב יְיָ לְנִשְׁבְּרֵי לֵב, Ps. 119:151; 148:14.

(2) *short* (Arab. قَرِيبٌ), and concr. *something short, shortness.* Job 20:5, "the triumphing of the wicked מִקָּרוֹב is short" (von kurzer Dauer); מִקָּרוֹב is also, within a short space, *soon, presently*, Arab. عن قريب, من قريب Eze. 7:8.

**קָרַח** prop. TO MAKE SMOOTH (see קֶרַח ice); specially *to make bald.* קָרַח קָרְחָה to make a bald place, Lev. 21:5; Mic. 1:16. (Hence, with the letters softened, is formed the root גָּלַח which see.)

NIPHAL, *to be made bald*, followed by לְ on account of any one who is dead, Jer. 16:6.

HIPHIL, i. q. Kal, Eze. 27:31.

HOPHAL, pass. מֻקְרָח *made bald*, Eze. 29:18.

The derivatives, קָרֵחַ—קָרַחַת immediately follow.

**קָרֵחַ** ("bald"), [*Careah, Kareah*], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

**קֵרֵחַ** m. *bald on the back part of the head* (it differs from גִּבֵּחַ which see), Lev. 13:40; 2 Ki. 2:23; Chald. קָרִיחַ id.

**קֶרַח** m.—(1) *ice*, so called from its smoothness, Job 6:16; 37:10; 38:29; hence *cold*, Gen. 31:40; Jer. 36:30.

(2) *crystal*, like the Gr. κρύσταλλος, from its likeness to ice, Eze. 1:22.

**קֹרַח** m.—(1) i. q. the preceding No. 1, *ice*, poet. used of *hail*, Ps. 147:17.

(2) [*Korah*], pr. n.—(*a*) of a son of Esau, Gen. 36:5, 14.—(*b*) of a son of Eliphaz, and of an Edomite tribe sprung from him, ibid. verse 16.—(*c*) of a Levite who conspired against Moses, Ex. 6:21; Num. 16:1, seqq. of the same family are בְּנֵי קֹרַח *Korahites*, Levites and singers in the time of David (see קָרְחִי), to whom ten of the Psalms are ascribed, Ps. 42 (43) —49, 84, 85, 87, 88.—(*d*) 1 Chr. 2:43.

**קָרְחָה** once קָרְחָא, Eze. 27:31; f. *baldness.*—(*a*) on the crown of the head, Lev. 21:5; such as mourners made by shaving the hair, Jer. 47:5; 48:37; Eze. 7:18.—(*b*) on the front of the head, i. q. גַּבַּחַת, Deu. 14:1.

**קָרְחִי** patron. from קֹרַח, No. 2, *c*, Num. 26:58; 1 Chr. 12:6; 9:19; 26:1.

**קָרַחַת** f. i. q. קָרְחָה, *baldness*, on the crown of the head, Lev. 13:42, 43; hence figuratively a threadbare spot on the wrong side of cloth, Lev. 13:55.

**קְרִי** in pause קֶרִי m. (from the root קָרָה) *a hostile encounter*, Lev. 26:28; in this phrase, הָלַךְ קְרִי עִם, *to go into, encounter*, (to fight) *with* any one, i. e. *to oppose oneself, to resist* any one, Lev. 26:21, 23; בְּקֶרִי, Lev. 26:24, 27, 40, 41.

**קָרִיא** m. (from קָרָא, No. I.) *called, chosen*, Num. 16:2, and 1:16 כתיב.

**קְרִיאָה** f. *proclamation, preaching*, Jon. 3:2.

**קִרְיָה** f. *a city, a town*, i. q. עִיר, but used almost exclusively in poetry, Isa. 1:21, 26; 22:2; 25:2; 26:5; 32:13; Ps. 48:3; Pro. 10:15; Job 39:7; see, however, Deu. 2:36; 1 Ki. 1:41, 45. (Syriac ܩܪܝܐ id., Arabic قَرْيَةٌ, قِرْيَةٌ a city, also a village). Root קָרָה Piel, to frame, to build. Compare קֶרֶת.

Proper names of towns are:—(*a*) קִרְיַת אַרְבַּע [*Kirjath-arba*], Gen. 23:2; Jos. 15:54; 20:7; with art. קִרְיַת הָאַרְבַּע Neh. 11:25 (i. e. city of Arba, one of the Anakim, see אַרְבַּע, not Quadricomium, four towns), the ancient name of Hebron, but still used in the time of Nehemiah (Neh. loc. cit.).—(*b*) קִרְיַת בַּעַל [*Kirjath-baal*], the town which is more frequently called קִרְיַת יְעָרִים (see letter *d*), Jos. 15:60; 18:14; and בַּעֲלָה No. 2, *a*.—(*c*) קִרְיַת־חֻצוֹת (town of villages), [*Kirjath-huzoth*], a town of the Moabites, Num. 22:39.—(*d*) קִרְיַת־יְעָרִים (city of the woods), [*Kirjath-jearim*], on the confines of the tribe of Judah and Benjamin, Jos. 9:17; 18:15; Jud. 18:12; 1 Sam. 6:21; with art. קִרְיַת הַיְּעָרִים, Jer. 26:20; contractedly קִרְיַת־עָרִים Ezr. 2:25; and even קִרְיַת, Jos. 18:28; elsewhere also קִרְיַת־בַּעַל, see letter *b*.—(*e*) קִרְיַת־סַנָּה, Jos. 15:49; (city of palm-trees, compare סַנְסִנִּים), [*Kirjath-sannah*], and קִרְיַת־סֵפֶר (city of books), [*Kirjath-sepher*], in the tribe of Judah, elsewhere דְּבִיר, Jos. 15:15, 16; Jud. 1:11, 12.—(*f*) קִרְיַת עָרִים, [*Kirjath-arim*], see letter *d*.—(*g*) קִרְיָתַיִם (double city), [*Kiriathaim*]—(*a*) in the tribe of Reuben, Num. 32:37; Joshua 13:19; afterwards subject to Moab, Jer. 48:1, 23; Eze. 25:9.—(*β*) in the tribe of Naphtali, 1 Ch. 6:61; elsewhere קַרְתָּן.

**קִרְיָה** and **קִרְיָא** Chald. id. Ezr. 4:10, seqq.

**קְרִיּוֹת** ("cities"), [*Kerioth, Kirioth*], pr. n. of two towns, one in the tribe of Judah, Jos. 15:25; the other in Moab, Jer. 48:24, 41; Amos 2:2.

**קִרְיַת** pr. n. see above קִרְיָה letter *d*.

**קָרַם** TO DRAW OVER, TO COVER (Syr. and Chald. to overlay with metal), followed by עַל like other verbs of covering, Eze. 37:6; קָרַמְתִּי עֲלֵיכֶם עוֹר, "I will **draw** skin **over** you." Intrans. *to be drawn over*, fut. יִקְרַם, Eze. 37:8.

["קָרַן pr. to push with the horn, apparently; whence קֶרֶן."]

**קֶרֶן** f.—(1) A HORN, as of an ox, a goat, of a ram. (So in all the cognate languages. Also Gr. κέρας; Lat. *cornu*, French *corne*, Goth. *haurns*, whence Germ. Horn). Meton.—(*a*) *a vessel made of horn*, or a horn used for a vessel, 1 Sa. 16:1, 13; 1 Kings 1:39.—(*b*) *a horn* for blowing, Josh. 6:5. Metaph. a symbol of *strength* and *power*, an image taken from bulls and other horned animals, Jer. 48:25, "the horn of Moab is broken," i. e. his strength is broken; compare Lam. 2:3; Ps. 75:11. הֵרִים קֶרֶן פ׳ to exalt, or lift up any one's horn; (as God), i. e. to increase his power and dignity, Ps. 89:18; 92:11; 148:14; 1 Sa. 2:10; Lam. 2:17 (compare Barhebr. p. 516. Haririi Cons. 43, p. 498, 99, ed. de Sacy, and the note there given, and the epithet of Alexander the Great ذو القرنين the two horned, which I have no doubt in interpreting *powerful*). Hence רָמָה קַרְנִי my horn is high, i. e. my strength increases, I acquire new spirit, Ps. 89:25; 112:9; 1 Sa. 2:1. In the same sense, Amos 6:13, לָקַחְנוּ לָנוּ קַרְנָיִם "we have taken **horns** to ourselves." On the other hand in a bad sense, הֵרִים קַרְנוֹ to lift up one's own horn, i. e. to be proud, Ps. 75:5, 6. (Compare Lat. *cornua sumere*, used of those who from too much confidence in their own powers are overbearing; also Hor. Od. iii. 21, 18, *addis cornua pauperi.*) There is a similar metaphor in the following, Job 16:15, "I have put my **horn** in the dust," where we in the usage of our language would say *my head*, on which is the highest honour and glory. Ps. 18:3, David calls God קֶרֶן יִשְׁעִי "the **horn** of my help," or "of my liberation," i. e. the instrument of liberation, an image taken from horned animals, which use their horns as a defence; Psal. 132:17, "there (in Zion) I will make the **horn** of David to shoot forth," I will cause the power of the kingdom of David to flourish; or rather, I will grant to the house of David powerful offspring.—Where true *horns* are understood, for the plur. is used the dual קַרְנַיִם and קְרָנַיִם (as if from קָרָן), Dan. 8:3, 6, 20; more rarely pl. קְרָנוֹת Zec. 2:1, 4; Psa. 75:11; Ezek. 27:15 (where *horns of ivory* mean elephants' teeth, by a common error of the ancients [or rather they were called horns from resemblance]. Comp. Plin. N. H. xviii. § 1). From its resembling *a horn*,

(2) *the summit* of a mountain, which the Swiss also call a horn, as Schreckhorn, Wetterhorn, Aarhorn, Isa. 5:1. (Arab. id.)

(3) קַרְנוֹת הַמִּזְבֵּחַ *horns of the altar*, are projections like horns at the four corners of the altar; such as I myself have seen in the Egyptian altars yet in existence, namely those that Belzoni dug up. Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18. The corners of the altar cannot themselves be understood, see Ex. 27:2. Also poet.—

(4) dual קַרְנַיִם is used of *flashes* of lightning, Hab. 3:4; just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle; see אַיֶּלֶת. Hence—

**קָרַן** verb denom. *to radiate, to emit beams, to shine* (used of the face of Moses), Ex. 34:29, 30, 35 Absurdly rendered by Aqu. and Vulg. *cornuta erat*, whence painters represent Moses as having horns.

HIPHIL, *to bear horns* (pr. to put forth, to produce), Ps. 69:32.

**קֶרֶן** emphat. קַרְנָא Ch. *a horn*, Dan. 3:5, seq.; 7:8. Dual קַרְנַיִן also used for the pl., Dan. 7:8, 20, 24.

**קֶרֶן הַפּוּךְ** ("horn of paint"), [*Keren-happuch*], pr. n. f. Job 42:14.

**קָרַס** TO BOW ONESELF, hence *to sink together, to collapse*, i. q. כָּרַע in the other member, Isaiah 46:1. (In the old versions, is broken; compare the verb كسر to break.) Hence—

**קֶרֶס** plur. קְרָסִים const. קַרְסֵי pr. curve, joint (Gelenk; compare קַרְסֹל); hence *tache, hook*, into which a little hook is put, Ex. 26:6, 11, 33; 35:11; 39:33

**קֶרֶס** see קִירֹס.

**קַרְסֹל** prop. diminut. from קֶרֶס (see under ל page CCCCXXI, B), *a joint, a little joint;* Gelenkchen; specially *the ancle* (which is also, in Germ., expressed by a diminutive Knöchel). Dual קַרְסֻלַּיִם. Ps. 18:37 לֹא מָעֲדוּ קַרְסֻלָּי "my **ancles** have not slipped;" 2 Sa. 22:37. Vulg. *tali*. (Compare Targ. Eze. 47:3). I have no doubt that from this word (a quadriliteral

being contracted into a triliteral) is derived Arab. قزل to walk unsteadily, to walk with tottering ancles; commonly, to limp; اقزل a man thus walking, weak in the ancles and legs. Compare כָּשַׁל.

**קָרַע**—(1) TO REND, TO TEAR ASUNDER, as garments; for sorrow, Gen. 37:29, 34; 44:13; 2 Sam. 13:31; 2 Ki. 18:37; as a wild beast, the breast of any one, Hos. 13:8; God, the heaven, Isaiah 63:19. קָרַע עֵינַיִם בַּפּוּךְ Jer. 4:30, to rend the eyes with paint, by putting too much stibium on them (see כָּחַל, פּוּךְ).

(2) *to rend away, tear out*, Lev. 13:56; 1 Sam. 15:28, "Jehovah rendeth away the kingdom of Israel from thee;" 1 Sa. 28:17; 1 Ki. 11:11.

(3) *to cut in pieces* (with a knife), Jer. 36:23.

(4) *to cut out* (windows in a wall), Jer. 22:14.

(5) *to tear* with words, *to curse*, Ps. 35:15 (Arab. قرع II., to blame, to rebuke. Compare נָקַב No. 1, 2, 3).

NIPHAL, pass., *to be rent;* used of garments, Exod. 28:32; 39:23; of a rent altar, 1 Kings 13:3, 5. Hence—

**קְרָעִים** m., pl. *torn pieces* of cloth, 1 Ki. 11:30, 31; Prov. 23:21.

**קָרַץ**—(1) nearly i. q. cogn. קָרַע TO TEAR; hence TO CUT OFF, TO DESTROY; Arab. قرض; whence קֶרֶץ destruction; and Chald. קְרַץ a piece.

(2) specially to tear with the teeth, *to bite*, (Arab. قرص); especially in the phrases—(*a*) קָרַץ שְׂפָתַיִם to bite the lips, as is done by a wicked man when devising snares, Prov. 16:30.—(*b*) ק׳ עַיִן Prov. 10:10; Ps. 35:19; and בְּעֵינָיו Prov. 6:13; to compress the eyes (like the lips), to wink with the eyes behind another's back, as done by a malicious and crafty man.

PUAL, *to be torn off, nipped off*, Job 33:6, מֵחֹמֶר קֹרַצְתִּי גַם־אָנִי "I, too, was nipped off from the clay," an image taken from a potter, who pinches off a piece from the mass of clay, to make a vessel.

**קֶרֶץ** m., *destruction*, Jer. 46:20. See the root No. 1.

**קְרַץ** m. Chald., *a piece;* Syr. ܩܪܨܐ; see the root No. 1; in this phrase אֲכַל קַרְצֵי דִּי to eat any one's pieces; metaph. *to calumniate*, to slander, to act the sycophant; the same metaphor, in which, in Lat. *mordere, dente carpere, dente rodere*, are said of sycophants. Dan. 3:8; 6:25. (Syr. ܐܟܠ ܩܪܨܐ id. Arab. اكل لحما to eat any one's flesh, to calumniate; and simpl. اكل IV. to calumniate; اكلة calumny. Another mode of explaining this phrase has been proposed by Storr, Observat. ad Analog. et Synt. Ling. Hebr. p. 4, who renders it, *calumniâ pasci*, i. e. *huic operam dare ad explenda animi invidi desideria.*)

**קַרְקַע** m. quadril.—(1) *the ground, the floor* (compare Arab. قرقر and قرق an even floor).—(*a*) in the holy tabernacle and temple, Num. 5:17; 1 Kings 6:15; 6:30; 7:7, מִן הַקַּרְקַע וְעַד הַקַּרְקַע "from one floor to the other," or to the ceiling (which is the floor of the upper story), von einem Boden zum andern, i. e the walls from the bottom to the top (not as De Wette, über den ganzen Fußboden).—(*b*) used of the bottom of the sea, Am. 9:3.

(2) [*Karkaa*], pr. n. of a town in the southern region of the tribe of Judah, Jos. 15:3.

**קַרְקֹר** (perh. i. q. قرقر "soft and level ground"), [*Karkor*], pr. n. of a town beyond Jordan, Jud. 8:10.

**קָרַר** an unused root, *to be cold.* Ch. and Syr. id. Arab. قر to be cold, to be quiet.

Derived nouns, קַר, קֹר, קָרָה, מְקֵרָה.

**קָרַשׁ** an unused root (cogn. to the verb חָרַשׁ), *to cut, to cut up;* Arab. قرش, according to the Kamûs, page 823, i. q. قطع. Hence—

**קֶרֶשׁ** with suff. קַרְשֵׁךְ Ezek. 27:6; pl. קְרָשִׁים m. *a board, plank*, Ex. 26:15, seqq.; 36:20, seqq. Collect. *deck* (of a ship), Eze. loc. cit.

**קֶרֶת** (from the root קָרָה, of the form בֶּסֶת, from כָּסָה), fem. a poet. word, i. q. קִרְיָה *a city*, but of less frequent occurrence, Job 29:7; Pro. 8:3; 9:3; 11:11. Ch. קַרְתָּא id. The same word is found in Persic and Syriac names of cities, as *Cirta, Tigranocerta*, also on the Phœnicio-Sicilian coins struck at Panormus [Palermo], which have on the face the inscription מחנת (מַחֲנַת the camp, prob. a domestic name of the city), on the back קרת חדשת (קֶרֶת חֲדָשַׁת New City), prob. *Carthage*, to which Panormus was subject; see Bayer, on Sallust. p. 347; Mionnet, Descr. des Médailles, plate 20; [also Monumm. Phœn.]

**קַרְתָּה** ("city"), [*Kartah*], pr. n. of a town in the tribe of Zebulun, Josh. 21:34.

**קַרְתָּן** ("two towns," an ancient dual, from קֶרֶת),

[*Kartan*], pr. n. of a town in the tribe of Naphtali, otherwise קַרְתָּיִם, which see, Josh. 21:32.

**קָשָׁה** an unused root, according to Simonis, i. q. קָשָׁה No. II, *to peel off the bark;* hence *to turn*, and generally, *to frame into a round form;* hence קַשְׂקֶשֶׂת, קֶסֶת, and —

**קְשָׂה** & **קְשָׂוָה**, only pl. קְשָׂוֹת Exod. 25:29; 37:16; const. קְשׂוֹת Nu. 4:7, *cups.* (Chald. קַסְוָה, קְסָוָה, id.)

**קָשַׂט** an unused root, i. q. קָסַט, Arab. قسط to distribute equally; whence قسط a measure, a portion measured out, and Heb.—

**קְשִׂיטָה** f. Gen. 33:19; Josh. 24:32; Job 42:11, pr. something weighed out; hence used of some certain weight (compare מָנֶה, שֶׁקֶל, כִּכָּרָה) of gold and silver, which, like the shekel, was used for money in the age of the patriarchs. It may be supposed to have been heavier than the shekel, and to have contained about four shekels, from the passages Gen. 33:19; 23:16, compared together. According to Rabbi Akiba (in Bochart, in Hieroz. t. i, 3, c. 43), a certain coin was also in a later age called in Africa *Kesita.* The ancient interpreters almost all understand *a lamb;* but for this signification there is no support either in the etymology or in the cognate languages; nor does it accord with patriarchal manners, since in their age merchandise was no longer exchanged, and real sales were common for money either weighed or counted (Gen. 23:16; 47:16); see the arguments against Frid. Spanheim in Hist. Jobi (Opp. III, page 84), well brought forward by Bochart, loc. cit. A coin bearing the figure of a lamb, which was thought of late to be the *Kesita* by Frid. Münter (in a Dissertation in Danish, on the Kesita, Copenhagen, 1824), I consider to be a coin struck in Cyprus, of which kind more are extant.

["**קָשַׂשׂ** an unused root, which appears to have had the sense of *peeling off, scaling off.* Hence—"]

**קַשְׂקֶשֶׂת** pl. קַשְׂקַשִּׂים 1 Sa. 17:5, and קַשְׂקְשׂוֹת Eze. 29:4, f. *a scale*, so called from its peeling off, see the root קָשָׂה. Lev. 11:9, seqq. שִׁרְיוֹן קַשְׂקַשִּׂים a coat of mail made of scales, i. e. consisting of thin iron plates like scales, 1 Sa. 17:5.

**קַשׁ** m. *straw* (so called from its being collected, see קָשַׁשׁ) Exodus 15:7; Isa. 5:24; 47:14; *chaff* dispersed by the wind, Job 13:25; Isa. 40:24; 41:2.

[**קָשָׁא** an unused root; see the following word.]

**קִשֻּׁא** only in pl. קִשֻּׁאִים *cucumber*, various species of which grow in Egypt and Palestine, Num. 11:5. Arab. قثّاء, Syr. ܩܛܝܐ, ܩܛܘܬܐ; whence *Cucumis Chate*, Linn.; Gr. with the letters transposed, σικυός, σικύα. The Talmudists rightly sought the origin of the word in its being difficult to cook (from קָשָׁא=קָשָׁה No. I), compare Plin. xix. 5.

Derivative, מִקְשָׁה No. II.

**קָשַׁב** fut. יִקְשַׁב TO ATTEND to any thing, once in Kal, Isa. 32:3, where it is ascribed to the ear. (The original idea I consider to be that of *sharpening*, so that קָשַׁב is almost the same as קָצַב, German die Ohren spitzen, to prick up the ears, an expression taken from animals; see the remarks under אֹזֶן p. XXVI, B.)

Hiphil, with the addition of הִקְשִׁיב אָזְנוֹ to prick up (pr. to sharpen) the ear, i. e. to attend to any thing, Ps. 10:17; Prov. 2:2; without אָזְנוֹ id.; followed by אֶל Ps. 142:7; Neh. 9:34; לְ Ps. 5:3; Isa. 48:18; עַל Prov. 17:4; 29:12; בְּ Ps. 66:19, &c. Job 13:6. Hence—

**קַשָּׁב** f. קַשֶּׁבֶת adj. *attentive*, Neh. 1:6, 11.

**קַשֻּׁב** adj. id. Ps. 130:2.

**קֶשֶׁב** m. *attention.* Isaiah 21:7, הִקְשִׁיב קֶשֶׁב רַב קֶשֶׁב "he attended with attention, with very great attention."

I. **קָשָׁה**—(1) i. q. Arab. قسا TO BE HARD, e. g. of words, 2 Sa. 19:44.

(2) *to be heavy*, used of the hand of God in punishing, 1 Sa. 5:7; of anger, Gen. 49:7.

(3) *to be difficult, hard*, Deu. 1:17; 15:18.

Niphal, part. נִקְשֶׁה *to be harshly treated, afflicted with a heavy lot*, Isa. 8:21.

Piel, Gen. 35:16, וַתְּקַשׁ בְּלִדְתָּהּ *to have hard labour in parturition* (sie hatte es schwer beym Gebären). Verse 17 in the same phrase is Hiph. (but it is needless to do what has of late been proposed, to take וַתְּקַשׁ as fut. Hiph. for וַתַּקְשׁ).

Hiphil, הִקְשָׁה, fut. apoc. וַיֶּקֶשׁ—(1) *to make hard, to harden*, e. g.—(*a*) the neck, i. e. *to be obstinate, stubborn*, Deut. 10:16; 2 Ki. 17:14; without עֹרֶף Job 9:4.—(*b*) followed by לֵב to harden any one's heart, *to make him obstinate*, Ex. 7:3; Deut. 2:30, ה׳ לִבּוֹ to harden one's own heart, Ps. 95:8; Proverbs 28:14.

(2) *to make* (a yoke) *heavy*, 1 K. 12:4.

(3) *to make difficult*, 2 Ki. 2:10, הִקְשִׁיתָ לִשְׁאוֹל "thou hast asked a difficult thing." Ex. 13:15, כִּי הִקְשָׁה פַרְעֹה לְשַׁלְּחֵנוּ "when Pharaoh would hardly let us go," was unwilling to send us away.

Derivatives, קָשֶׁה, קְשִׁי and pr. n. קִשְׁיוֹן, also קִשְׁאִים [in Thes. from קָשָׁא].

II. **קָשָׁה** i. q. קָשַׁח, Arab. قشا *to peel off bark*, especially by turning, hence *to turn*, to work in a round form.

Derivatives, מִקְשָׁה, מִקְשֶׁה.

**קָשֶׁה** m. adj. קָשָׁה f.—(1) *hard*, used of hard servitude, Exod. 1:14; 6:9; 1 Ki. 12:4; hard, i. e. harsh words, Genesis 42:7, 30; Job 30:25, קְשֵׁה־יוֹם "whose day is hard," whose lot is hard, unhappy.

(2) *firm, fast*, σκληρός, Cant. 8:6; and in a bad sense, *hardened*. קְשֵׁה עֹרֶף *stubborn*, Exod. 32:9; 34:9; קְשֵׁי פָנִים hard-faced, *impudent*, Ezek. 2:4; קְשֵׁה לֵב stubborn of heart, Eze. 3:7; without לֵב id., Isa. 48:4.

(3) *heavy*—(*a*) i. q. vehement, of a wind, Isaiah 27:8; of a battle, 2 Sam. 2:17.—(*b*) i. q. powerful, strong, 2 Sam. 3:39.—(*c*) קְשַׁת רוּחַ heavy in spirit, sad in spirit, 1 Sa. 1:15.

(4) *difficult, hard*, Ex. 18:26.

**קְשׁוֹט** Ch. *truth*, i. q. Heb. קֹשֶׁט Daniel 4:34. מִן קְשֹׁט from the truth, i. e. *truly*, Dan. 2:47.

**קָשַׁח** Arab. قسح i. q. קָשָׁה TO BE HARD, comp. under the verb קָלַח. In Kal not used.

HIPHIL—(1) *to harden* the heart, Isa. 63:17.

(2) *to regard*, or *treat harshly*, Job 39:16.

**קָשַׁט** an unused root, i. q. קָסַט, قسط to divide equally, conj. IV. to be equal (Willmet, in Lex. Arab. places the original idea of this word in hardness, hence probity, that which cannot be turned aside, so that it would be kindred to the root קָשָׁה, קָשַׁח.) Hence—

**קֹשֶׁט** m. Ps. 60:6; and **קֹשְׁטְ** Pro. 22:21; *truth*. (Chald. קוּשְׁטָא, Syr. ܩܘܫܬܐ the letters ת and ט being interchanged, id.)

**קְשִׁי** m. (from the root קָשָׁה) *hardness* of mind, *obstinacy*, Deu. 9:27.

**קִשְׁיוֹן** ("hardness"), [*Kishion, Kishon*], pr. n. of a town in the tribe of Issachar, Jos. 19:20; 21:28; called in 1 Chr. 6:57, קֶדֶשׁ.

**קָשַׁר** fut. יִקְשֹׁר—(1) TO BIND, with an acc. and עַל to bind any thing to any thing, Gen. 38:28; Pro. 3:3; 6:21; 7:3; with acc. and בְּ Job 39:10; Jos. 2:18 (but in Job 40:29 לְ does not belong to the construction of the verb; "wilt thou bind him for thy maidens?" i. e. that thy maidens may sport with him.) Metaph. Gen. 44:30, נַפְשׁוֹ קְשׁוּרָה בְנַפְשׁוֹ, "his (the father's) soul is bound up with his (the boy's) soul," embraces him with closest love (compare 1 Sam. 18:1); Pro. 22:15.

(2) *to conspire* (pr. to join together, to confederate oneself with others), followed by עַל against any one, 1 Sam. 22:8; 2 Sam. 15:31; 1 Ki. 15:27; 16:9, 16; 2 Ki. 10:9, etc.; fully קָשַׁר קֶשֶׁר, see קֶשֶׁר.

(3) Part. pass. קָשׁוּר, *bound*, hence bound together in a compact and firm body, i. e. *robust*, Gen. 30:42. As to how the verbs of binding are applied to strength, see חָזַק No. 3, חול No. 6.

NIPHAL.—(1) pass. of Kal No. 1, Metaph. 1 Sam. 18:1 (compare Gen. 44:30.)

(2) *to be bound together, compacted* (as a wall), and thus *to be finished*, Neh. 3:38.

PIEL.—(1) i. q. Kal No. 1, *to bind together*, Job 38:31.

(2) *to bind to oneself* (like a girdle), followed by an acc. Isa. 49:18; תְּקַשְּׁרִים כַּכַּלָּה, "thou shalt bind them on thee as a bride," sc. binds on her girdle. In the other hemistich, "thou shalt put them on as an ornament."

PUAL, part. מְקֻשָּׁרוֹת *robust* (ewes), Gen. 30:41; see Kal No. 3.

HITHPAEL, i. q. Kal No. 2, 2 Ki. 9:14; 2 Ch. 24:25, 26. Hence—

**קֶשֶׁר** m. with suff. קִשְׁרוֹ *conspiracy*, see the root No. 2, 2 Ki. 11:14. קָשַׁר קֶשֶׁר to make a conspiracy, 2 Ki. 12:21; 14:19; 15:30; Isa. 8:12. And—

**קִשֻּׁרִים** m. *girdles, bands* of women, especially of a bride (compare Isa. 49:18), Isa. 3:20. Compare קָשַׁר No. 2.

**קָשַׁשׁ** in Kal only found Zeph. 2:1, see Hithpael.

POEL קוֹשֵׁשׁ TO GATHER, TO SEEK FOR (Arab. قش), e. g. straw, Ex. 5:7, 12; sticks, Num. 15:32.

HITHPOEL, metaph. *to gather one's self*, i. e. to collect one's thoughts together (sich sammeln), Zeph. 2:1.

Derivative, קַשׁ.

**קֶשֶׁת** pl. קְשָׁתוֹת, constr. קַשְּׁתוֹת, comm. (m. 2 Sam. 1:22; f. Psa. 18:35).—(1) *a bow* (from the root קוּשׁ, of the form שַׁחַת, נַחַת, סֹלֶת; although ת servile afterwards becomes a radical letter, compare Aram. ܐܬܩܫܬ to shoot, see Lehrg. p. 439, 474. Arabic

قوس bow)—(*a*) for shooting arrows. Gen. 21:16; Isa. 13:18; Job 20:24, and frequently. דָּרַךְ קֶשֶׁת to draw a bow, see דָּרַךְ. בֶּן־קֶשֶׁת the son of a bow, i. e. an arrow, Job 41:20. Meton. *bow* is used—(*α*) for archers, אַנְשֵׁי קֶשֶׁת Isa. 21:17; 22:3; Ps. 78:57, where קֶשֶׁת רְמִיָּה are *deceitful archers* (who deceive by a simulated flight). Compare קָצִיר used for reapers.—(*β*) the song of the bow, 2 Sa. 1:18, i. e. David's elegy, composed on Saul and Jonathan, in which mention is made of the bow, verse 22; on this manner of inscribing poems and books, used by the orientals, see Jones, on Asiatic Poetry, p. 269; my Comment. on Isa. 22:1. In other places bow is used metaph. for strength and power; hence *to break any one's bow*, i. e. to break his strength, to overturn his power, Hos. 1:5; Jer. 49:35; Job 29:20, "my bow is strengthened in my hand," i. e. my strength increases; Gen. 49:24.—(*b*) *the heavenly bow, the rainbow*, Gr. τόξον, Gen. 9:13, seq.; Ezek. 1:28. Hence denom.—

**קַשָּׁת** m. *an archer*, Gen. 21:20.

**קָתָה** an unused root, see יָקְתְאֵל.

**קַתְרוֹס** Ch. always קרי for קִיתָרֹס *cithara, harp*, which see. This form is more common in the Targums; but for that very cause it is less to be approved of in the text of Daniel than the other.

# ר

*Resh*, the twentieth Hebrew letter, as a numeral, i. q. 200. The name רֵישׁ, i. q. Chald. רֵאשׁ and Heb. רֹאשׁ, denotes *the head*, and refers to the form of this letter in the Phœnician alphabet (𐤓), from which, with the head turned back, comes the figure of the Greek Ῥῶ.

This letter is cognate—(1) as being the hardest of the liquids, with the other liquids, and sometimes with ל and נ, see pp. CCCCXXI, A, and DXXIII, A.

(2) as being partly pronounced in the throat with the guttural ע, p. DXCVIII, A.

(3) it is sometimes interchanged with the sibilants, especially with ז, compare בָּרַק and בָּזַק to emit rays, חָסַם, חָרַם, Arab. خرم and خزم; also رم and زم to muzzle, نفر and نفز to be proud, and others. See also the paronomasia in the words חָרוֹן and חָזוֹן Eze. 7:13.

It is also to be observed that sometimes a single letter, with ר inserted before it, is used instead of a double letter; and this takes place especially in the Aramæan and the later Hebrew, as כִּסֵּא, Ch. כָּרְסֵא a throne; דַּמֶּשֶׂק in Chron. דַּרְמֶשֶׂק Damascus; כִּרְבֵּל quadrilit., formed from Piel כִּבֵּל to bind; also כִּרְסֵם, סַרְבַּל, קַרְדֹּם; similarly, too, we must explain שַׁרְבִיט a sceptre, i. q. שֵׁבֶט; Ch. גַּרְמִידָא cubit, i. q. גֹּמֶד, formed from שַׁבִּיט, גַּמִּיד, although these forms are no longer found.

**רָאָה** inf. absol. רָאֹה, רָאוֹ, constr. רְאוֹת, fut. יִרְאֶה, apoc. יֵרֶא, with ו convers. וַיַּרְא, rarely וַיִּרְאֶה 1 Sam. 17:42; 2 Ki. 5:21 in the rest of the forms וָאֵרֶא; וַתֵּרֶא, תֵּרֶא.

(1) *to see* (Arab. رأى, id. To this answers the Gr. ὁράω, like יָדַע, Gr. εἴδω, Lat. *video*). Const. followed by an acc. (very frequently), rarely followed by a dat. Psa. 64:6; and with two acc. Gen. 7:1, אֹתְךָ רָאִיתִי צַדִּיק "thee have I seen righteous;" followed by an entire sentence, with כִּי prefixed, e. g. Gen. 6:5, וַיַּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם. Gen. 28:6; 29:31; 38:14; also by attraction, Gen. 1:4, וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי טוֹב. Gen. 6:2; Exod. 2:2; followed by הֲ interrogative (whether), Ex. 4:18. Without the accusative, Psa. 40:13, "the penalties of sins [my iniquities] לֹא יָכֹלְתִּי לִרְאוֹת I cannot see them," i. e. take them in with my eyes, they are so much. Psalm 40:4, יִרְאוּ רַבִּים וְיִירָאוּ "many shall see (shall be witnesses of my liberation) and shall fear;" compare the same paronomasia, Psa. 52:8; Job 6:21.—Specially—(*a*) *to see the face of a king*, is said of his ministers, who are received to his presence, 2 Ki. 25:19; Jer. 52:25; Esth. 1:14.—(*b*) *To see the face of God*, i. e. to be admitted to behold God, a privilege conferred, according to the Old Test., to very few mortals; as to the elders of Israel in the giving of the law, Ex. 24:10 (compare Psa. 11:7; 17:15); to Moses, Ex. 33:20. It was commonly considered that this could not be done without peril of life, Gen. 16:13; 32:31; Jud. 13:22; Isa. 6:5; compare Exod. 33:20; so also Jud. 6:22.—Absol.—(*c*) *to see* is used for *to enjoy the light, to live;* Gr. βλέπειν; more fully, *to see the sun*, Ecc. 7:11 (compare Gr. ζώειν καὶ ὁρᾷν φάος Ἠελίοιο, Hom.; in later writers simply ὁρᾷν); also, to see Jehovah in the land of the living, Isa. 38:11. It is thus that the difficult passage Gen. 16:13, is to be understood, הֲגַם הֲלֹם רָאִיתִי